

Extracts from the Report of the
Hindu Religious
Endowments Commission
1960 - '62.

QUESTIONNAIRE

(For answer by the office holders of Hindu Religious Institutions)

Questions.

By whom and when was the Temple (by whatever name called)/ Mutt (Whether called Mutt/Asthal, Akhara or by any other name) founded?

2. What is the full name of the temple/Mutt?
3. What is the name of the Presiding deity, or, if there are more deities than one, what are the names of the deities consecrated and installed in the temple?
4. What, if any, are the Upadevatas or attendant deities?
5. To which order or Sampradaya of Sanyasis, Yatis, Parasis, Tambirams, Viragis, Vaishnavas, Udasis, Kabirpenthis, Nirmalas, Yogis, Naths, Lingayats, Jangams, Goswamis, Jains, Buddhists or other devotees does the Mutt belong?

Answers.

The temple at Tirumala (Tirupati) was stated to have been founded by Thondaman Chakravarthi of ancient times. Mention of this Shrine is mentioned in the Tamil literature dating 2,000 B.C.

Tirumala-Tirupati Devasthanams.

- (a) Sri Venkateswara Swamy at Tirumala.
- (b) Sri Govindarajaswamy at Tirupati, stated to have been founded in 10th Century by Sri Ramanuja.
- (c) Sri Kothandaramaswamy Temple at Tirupati.
- (d) Sri Kapileswaraswamy temple at Tirupati.
- (e) Sri Padmavathi Ammavari Temple at Tiruchanoor, stated to have been founded by Sri Sukamaharshi.

The Alvars and Acharyas.

The temple belonged to the order of Vaishnavas, in accordance with Vaikhanasa Agam.

- | | |
|---|---|
| 6. What was the origin of the Mutt and what were the terms, if any, of its dedication or foundation? | Does not arise.
Relate to the Mutt. |
| 7. Is/Are there any deity/deities installed in the Mutt? if so, give the name/names.? | do. |
| 8. What are the objects and purposes of the foundations? | do. |
| 9. Have there been any changes in the original objects and purposes? If so, describe the mode in which such changes have been effected? | do. |
| 10. Are there any inscriptions, characters, Sanads, grants, inams or other instruments or documents evidencing the foundation, its objects and purposes/or dealing with its management or properties or the utilization of the income of such properties? | <p>(a) There are inscriptions inscribed on the walls of the temples, which are published in 7 volumes with a report.</p> <p>(b) It is now governed by Hindu Religious and Charitable Endowments Act of 1951, under which the Temples are managed.</p> |
| 11. Have grants of land and other properties been made originally or later? If so when and by whom? | There are lands. |
| 12. Give a brief description of the nature, extent and value of the properties endowed in respect of the temple/Mutt including landed properties, jewels and other moveable properties or changes or allowances. | There are rest houses and buildings to the value of Rs. 80,00,000/ The value of jewellery and moveables will be to the tune of crore of rupees. |
| 13. What is the annual income from such properties? | The annual income is Rs. 15 lakhs. |

14. Has there been any subsequent addition to these properties? If so, give a brief description of the nature, extent and value thereof and the sources from which and the manner in which such addition has been made?
15. What are the other sources of income of the Temple/Mutt such as offerings to the deities and presents as pranamis or otherwise by devotees and other persons to the heads of Institutions; the annual value of such offerings and presents? Are estimates of value and accounts maintained for the same?

The main income is the offering of the devotees of Temples and the annual income is Rs. 70 lakhs.
16. What is the total income of the Temple/Mutt from all sources?

The total income is Rs. 185/- lakhs.
17. Does the head of the Mutt spend the income in his own discretion or in consultation with advisers, if any, if there are no advisers, do you consider it desirable to have a council of advisers? If so, what should be the composition of such council of advisers?

Relate to the Mutt.
18. What portion of the total income is deirectly spent on the objects and purposes for which the Temple/Mutt was founded?

80 percent.

19. Has the Mutt any branch Mutt? If so, has the branch Mutt any separate income? Does the income of the branch Mutt go to the head Mutt or is it retained and spent by the Head of the branch Mutt? Does the head Mutt exercise any control over the income and expenditure of the branch Mutt? Relate to the Mutt.
20. Are the branch Mutts maintained from the income of the head Mutt? do.
21. What portion of the income of the Temple/Mutt is spent in connection with the maintenance of or the remuneration of the various office holders of the Temple/Mutt? Rs. 30/--lakhs.
22. How are the daily and periodical offerings disposed of? Cash and Cheques remitted into the State Bank. Ornaments not useful are disposed of in auction.
23. What are the different offices connected with the Temple/Mutt? Separately answered.
24. What the duties of the respective office holders? do.
25. Are the Archakas or Pujaries of the Temple different from the Shebaites or Dharmakartas? The Archakas are different They are office-holders.
26. Are there any rules of the Temple/Mutt relating to Shebait (s) Dharmakarta (s), Mohant (s), Mathadhipati (s) and other office holders? Governed by Hindu Religious and Charitable Endowments Act of 1951.

27. Under what authority do the present incumbents hold their offices? The Mirasi office-holders are holding their office by virtue of inherent right of hereditaryship. The other offices are governed by H.R.&.C.E. Act.
28. What is the relationship by blood or spiritual dissent if, any, of the Shebait/Dharmakartha /Mahant /Mathadhipati to the founder of the Temple/Mutt? Nil.
29. (a) What is the mode of succession to the office of the Shebait/Dharmakarta of the Temple? (b) (i) is the office-hereditary in the family of the founder or any other person and governed by the ordinary laws of inheritance; or (ii) Does it devolve the appointment by the founder or the holder of the office for the time being or any other person or (iii) Does it go by election by a particular class of persons; or (iv) Is there any other mode of succession to the office of the Shebait/Dharmakarta of the temple? Under provisions of H.R.&.C.E Act by appointment by the State Government.
30. (a) What is the mode of succession to the office of the head of the Mutt, whether known as Mahant, Matadipati or by any other name? (b) Is it hereditary or by nomination by the predecessor on office or by election or is there any other mode/of succession? (c) In Relates to Mutt.

any case is there any qualification required from any person before he can succeed to the office of the head of the Mutt?

31. (a) If the appointment of the head of the Mutt is by election which is the electorate? (b) Is there any qualification required for the electorate? (c) Has electoral roll been prepared? If so, when it was prepared late? do.
do.
do.
32. Have there been any cases of dispute as regards succession to the office of the head of the Temple/Mutt during the last fifty years? If so, give particulars of such dispute. Relate to Mutt.
33. Is the head of the Mutt an ascetic or a person with wife and children? What is the custom? do.
34. If the head of the Mutt is to be an ascetic, whether he is to be a bachelor or may be a married person who has renounced the world? do.
35. If the head of the Mutt is a married person with wife and children and has not renounced the world, do the wife and children live with the head of the Mutt in the Mutt itself and have they been initiated with the doctrine or cult of the philosophy of the Mutt? do.

36. Where the head of the Mutt is a married person living with wife and children, are the wife and children treated as members of the Mutt ? Are they being brought up and maintained at the expenses of the Mutt and being treated as being members of the family? Whether such children are being married at the expense of the Mutt? If so, what portion or the income of the Mutt is being spent for these persons including marriage expenses, dowry and jewellery, etc.?
- do.
37. (a) Where the head of the Mutt is a married person and has more than one male child, can a stranger be appointed to succeed him?
- do.
38. (a) How are the Archakas, Pujaris and officiating preists of the Temple & Chelas, Sishyas, Pandarams or Disciples of the Mutt chosen?
- The Archakas of the Temple belong to one sect of Vaighanasa.
- (b) What previous training is demanded of recruits and what later training, if any, is demanded to fit them for their respective positions?
- They are trained in Agama Sastras, established by the Temple and they are examined and admitted to do the service in the temple.
39. Give a list of the various activities of the Temple/Mutt.
- Separately answered.
40. Have the office holders any other occupation or income?
- No other occupation is allowed in respect of office-holders and servants, under the Rules, except in the case of Mirasidars or hereditary servants to function by proxis

41. Are regular accounts kept? Regular accounts are kept.
42. Are they regularly inspected or audited by competent and independent agencies? They are inspected by the Commissioner of Endowments annually & audited by the Examiner of Local fund Accounts, Andhra Pradesh concurrently. Payments are made only after Pre-audit of the claims by the Govt. Examiner of Local Fund accounts.
43. Is the Temple/Mutt under the administration or supervision of any statutory authority? They are under the statutory authority under Madras Act 1951.
44. Was any legal action taken against the head or other office holder of the temple/Mutt at any time? If so, what was the result? Legal action taken against the Mahant of Sri H.R. Mutt, who was the Trustee in the 19th Century.
45. Has any scheme been framed at any time by the Court with respect to the temple/Mutt? There was a scheme settled by privy Council in Appeal No. 1906, which was repealed in 1932 when the Statutory act was passed.
46. Are there any decrees or orders or the Court relating to the Temple/Mutt and its properties? A list of decrees is enclosed.
47. Are the properties of the Temple Mutt (whether originally endowed or subsequently added) still in its possession if not, who is in possession of them and in what title? Ten and One third square miles area was the property of the Devasthanams at Tirumala around the Temple. But there had been encroachments by the Mahant of Tirupati, which were recovered in Suits 51 & 52/37, Sub-Court, Chittoor and there are other private persons, against whom action could not be taken due to lapse of time, as per legal advice.

48. (a) Has there been any alienation of properties of the Temple/Mutt during the last fifty years? If so, give details. Nil.
- (b) What are the circumstances which necessitated such alienation? „
- (c) Has any such alienation been set aside? „
49. (a) What are the assets of the Temple/Mutt in the shape of the landed properties and movable properties? A separate statement attached.
- (b) What in particular are respectively the income producing & non-income producing assets? (c) How are surplus assets and income utilized or invested and what are the rules or the practice followed in respect of such investments or utilization? Have you any suggestions to make regarding the mode of utilization of such surplus and the objects of such utilization? The surplus assets are utilised in accordance with the Rules framed under Section 31 of H.R. & C.E. Act, 1951 Section 59 (a)
50. Whether there are branch Mutts under the control of the head Mutt? If so, how many and in what place or places are they situated? Relate to Mutt.
51. Whether the heads of branch Mutts, if any, are ascetics or laymen? if the latter give reasons for their appointment. Relate to Mutt.
52. Is there any branch Mutt without any head being appointed? If so, how long and why? do.

PART II

*(For answer by office holders of Hindu Religious Institutions
and other persons interested in such institutions)*

Questions.

Answers.

1. What class of endowment should be treated as public religious endowment and what should, in your opinion, be the distinction between private and a public religious trust?

The nature of Private or Public Religious Endowments depends upon the objects, with which the original donor created the Trust. If the Donor has intended the endowment for the benefit of a particular individual or community of individuals, it shall be decided that the Trustees should be only in respect of their particular order and non else. It would be an entirely private trust. If on the other hand the donor makes it a condition of the endowment that it should benefit the people in general it shall be a public trust. Hence, whether trust is a public or a private trust, it depends on the manner in which the donor intended.

2. Should in your opinion, any maintenance allowance be allowed to the head of the temple / Mutt on the basis of the income of the income of endowment If so, what proportion of the total income would you suggest for such allowance?

With regard to the Head of the Mutt or the Temple, he will have to maintain the temple or Mutt concerned, as per the custom or usage of the temple or Mutt. He must have the power to utilise the money for purposes and objects for which the Temple or the Mutt was founded, of course, subject to Rules, which are to be framed consistent with the income of the said Institution and by regular audit. However, a discretionary grant may be given to him for personal expenditure.

3. (a) What are your views about the utilisation of surplus income of the Temple/Mutt in furtherance of the objects of the Temple Mutt or for other public purpose? Are you in favour of starting Central and/or regional institutions for imparting educational training on the principles of the main systems of Hindu religious Philosophy, psychology, yoga and other Darshanas?

(b) Do you think it proper to utilise funds of the temple/Mutt partially for starting training centres of religious urchas, discourses to Sadhurs, pujaris and Archakas etc.?

4. Would you propose any qualification to be prescribed for the heads of Mutts, their Chelas, Sishyas, Pandarams or disciples or for Pujaris and Archakas of temples, etc? If so, please, give details of the qualifications you would suggest for the various categories.

5. Whether the Head of the head Mutt and the Heads of branch Mutts, if any have been propagating to the people in general the cult of philosophy with which they were initiated in the particular mysteries of the order to which they belong?

The surplus income of the temple may be spent only towards furtherance of the objects, for which the Institution was founded, and particularly for the order of society to which the institution belongs if it is a private trust.

The educational object of the society should be looked after by the State. The particular order of the Philosophy and the connected instruction in religion may be looked after by the institution.

Yes.

Qualifications are necessary but qualifications should not alone be material. While being particularly strict in the observance of the rules of the order to which he belongs, the Head of the Mutt should be well versed in the Agamas. The Archakas should be non-brahmachari well-versed in the rites of worship and certified to be free from contagious diseases. There should also be a character certificate.

General in nature-for which information is not available.

6. Do you think Heads of the Mutts and other Sadus and Sanyasis attached thereto to be competent teachers to go forth into the land bearing the torch of learning and spread its light? If not, have any attempts been made to make them competent for such duty and responsibility?
7. Do the Heads of the Mutts and Sadhus and Sanyasis attached to them still continue to function fulfil the objects with which respective Mutts were originally founded?
8. Are there any Temples and Mutts having any educational, cultural and art institutions attached to them? If so, give details of such institutions.
9. Is any Temple/Mutt to your knowledge running religious and technical institutions? If so, give details thereof.
10. Is any temple/Mutt to your knowledge running any orphanages, hospitals, poor homes, etc? If so, give details of their services.
11. Are temples and mutts giving loans to public or private institutions? Can you cite any instance?
12. Are temples and Mutts having Veda, Agama and Prabanda Pathashalas? If so, give instances?

13. Are there any historical and famous Temples and mutts which are in need of urgent financial assistance for their uplift or repair of buildings? Give details. „
14. Do you think it proper to organise Hindu missionaries of Sadhus and Sanyasis to propagate the principles of Dharma and to utilize a portion of the income of the religious endowments for that purpose? „
15. What is your opinion about the functioning of the existing law relating to Hindu Religious Endowments in your State? Satisfactory.
16. Are you aware of any instance of property of temples/mutts alienated by transfer or sale or otherwise by Shebaites/Dharmakartas/Mohants/Mathadhipaties, etc, to the detriment of the endowment since the commencement of the Constitution of India? If so, please give full particulars Do you think that legislation should be undertaken to restore such property to the religious institutions? General in nature-for which information is not available.
17. Are you aware of any instance of property acquired out of the income of the endowed property being held by the Head of the temple/mutt as „

secular property belonging to him personally.

18. Do you think necessary that a national directory of prominent religious places, temples, mutts and endowments should be compiled and published? This is absolutely necessary.
19. Do you think it advisable to lay down by legislation one uniform mode of succession to the offices of the Heads of religious foundations by election? If so, give particulars of your suggestions. It is necessary. No woman should be eligible to do Archaka services and the Deputy should be as much qualified as a mirasidar. The succession to mutts may continue to remain what they are now, each case depending on custom and usage in the matter of such succession.
20. Have the land reform legislations in the country, such as Abolition of zamindari and Inams, affected Temples or Mutts? If so, in what way? General no information is available.
21. Have the land ceilings proposed in various States affected the properties belonging to Temples/Mutts. If so, in what way? do.
22. Has any compensation been proposed or sanctioned in cases where endowed properties have been acquired? If so, whether such compensation is adequate?
23. Do you think that there has been any deviation or downfall from the standards expected of Heads of Mutts, etc.?

If so, what, in your opinion, are the causes thereof and what remedies would you suggest to stop such deviation or downfall?

24. Do you think that Temples and mutts have still to play a useful role in the present day Hindu Society when the impact of modern industrial and technological civilisation and tremendous scientific advancement is fast changing the whole outlook on life and bringing about a change in moral and spiritual values and thereby relegating the pristine ideals of 'dharma' to the background?

Yes.

25. If your answer is in the affirmative, do you think that any reorientation of the activities of temples and Mutts is necessary in order to counteract such unwholesome tendencies in so far as that is compatible with the objects and purposes for which the temples and Mutts were founded Give your suggestions in detail?

A thorough Reorientation is necessary. (1) The model regulations framed by the Madras Govt. in regard to restrictions in the matter of entry into temples (Memorandum 109437/49-6) must be made to have the force of law with necessary penal clauses; (2) White washing or other washing of architectural beauties should be prohibited and (3) Archaeological relics should be left undisturbed.

26. Any other observations or suggestions you might like to make.

TIRUPATI

6—7—1960.

(Sd.) C. ANNA RAO.

Executive Officer. T.T.D.

**MEETING OF THE HINDU RELIGIOUS ENDOWMENTS
COMMISSION HELD AT TIRUMALAI ON
THE 17th FEBRUARY 1961**

The following were present:—

- | | |
|------------------------------|---------------------|
| 1. Dr. C.P. Ramaswami Aiyar | .. <i>Chairman.</i> |
| 2. Sri Sankar Saran | .. <i>Member.</i> |
| 3. Sri Mahabir Prasad | .. <i>Member.</i> |
| 4. Swami Harinarayanand | .. <i>Member.</i> |
| 5. Sri K. Venkataswami Naidu | .. <i>Member.</i> |
| 6. Sri P. Kameswara Rau | .. <i>Member.</i> |

Secretariat.

- | | |
|----------------------|-----------------------------------|
| Sri N. Swaminathan | .. <i>Secretary.</i> |
| Sri E. Venkateswaran | .. <i>Officer-on-Special Duty</i> |

**Evidence of Sri C. Anna Rao, Executive Officer,
Tirumala Tirupati Devasthanam, taken on the 17th February, 1961.**

Chairman: I have had the advantage of reading your previous Memorandum and after that you were good enough to supplement and enlarge that Memorandum with these answers which I got last evening. I have read it very carefully and have made some remarks here on which I shall put you some questions. But before I do anything else, I want to tell you that during the examination of some witnesses in Madras it was stated that this temple recently has been levying large charges with reference to pilgrims and that many pilgrims find it difficult to have access to the deity or to have darshan and the fees really are inappropriate. I would like you to address on that first of all, has there been any new usage or new rates started within the last few years?

Sri Anna Rao: No sir, as far as sevas and darshans are concerned. The pilgrims have free darshans and during certain sevas which are conducted to the Lord the worshippers are admitted on payment. Now with regard to these two things it is so from the time the Committee came in 1933 to this day.

Sri Sankar

Saran: And before that?

Sri Anna Rao: I have knowledge only from 1933. There has been no change in regard to darshans and sevas and even before that I am of the opinion that for the last 100 years there has been no change.

Chairman:

Will you please let me know—supposing there is a man who has absolutely no resources at his disposal, what chances he has for access to the deity?

Sri Anna Rao: One need get down at the Railway station go up Hills walking, take shelter in Devasthanam Dharma-salas which are free, go for Dharma Darshan and and get Prasadam in the queue to serve as food.

The only case in which we have revised rates is with regard to offerings, i.e., food offerings made to the Lord. The prices of provisions have risen and therefore, we had to revise. For example, in Kalyanotsavam seva, pongal, vadai, etc., have to be prepared in large quantities. The prices of rice, dhal etc. have gone up. From outside, no devotee can bring these things for the seva. This procedure is for the purpose of ensuring the quality of the items used in sevas. Previously we were having a margin of profit but now it is not so. The revision of rates was on the suggestion of the auditors.

Chairman:

Then there are certain occasions when large sums are paid by pilgrims for particular sevas or archanas. Will you kindly outline what they are?

Sri Anna Rao: With regard to darshans, there is dharma darshan three times a day-morning, noon and evening which is completely free.

Chairman: Supposing there is a large number of persons. How do you regulate it?

Sri Anna Rao: By means of a queue-first come first served. During Brahmotsavam, enclosures are provided for protection of the worshippers from sun and rain. It is a continued process and the worshippers during, a particular seva must necessarily be restricted to the number the temple could take. There are other sevas during particular period of the day alone, e.g., during Sahasranamarchana, the worshippers who pay have to be regulated. And similarly there is a seva known as Tomala seva. The Lord will be decorated with flowers. At that time people would like to worship. It takes an hour for the seva. From time immemorial the fixed fees of seven rupees for archana are charged and four persons are allowed. 13 rupees for Tomal seva and Ekantha seva- five persons are admitted.

Chairman: In addition, for utsavas what happens?

Sri Anna Rao: About two hours it will be celebrated in the presence of the people who have paid for it. And similarly there is Brahmotsavam.

Chairman: What is the payment for it?

Sri Anna Rao: In Brahmotsavam there are two classes, class I is 1500 rupees and Class II is 750. These are celebrated only during certain intervals. The deity is taken in 16 vahanams. The charges for Kalyanotsavam are Rs. 500/-.

Chairman: I would suggest to you in view of what I have observed regarding the statement made before us in Madras that you publish, broadcast these aspects

which you have just now mentioned to me so that there might be no misconception in the matter.

Sri Anna Rao: And for the common man to celebrate Utsava, there is an important Utsava called Garudotsava. The Utsava murti is brought and carried on that. Its fee is only Rs. 31/-.

Sri Mahabir prasad: If one pays Rs. five hundred or say Rs. 750/- does he participate in the function or what does he do?

Sri Anna Rao: I may tell you that with Rs. 31/- the murti will be brought and carried on Garuda Vahanam. For five hundred rupees, actual marriage just as in a house is performed to Utsavamurtis and the contributor can participate in it.

Chairman: I will go back to your answers. Have you got them with you? I will then read, what I consider to be important and then you may comment upon that if you like. Now I take it that you are incharge of the administration and I need hardly tell you anything. I would like to know what is the position about the Tungalai and Vadagalai?

Sri Anna Rao: Though the deity is of the order of Tungalai, so far we did not have much trouble between Tungalai and Vadagalais. Vedas and Prabandhas are both recited...

Chairman: Will you tell me something about yourself. Since how long you have been in contact with this temple?

Sri Anna Rao: I was recruited in this temple in 1933 as a Peishkar and Personal Asst., to the Commissioner.

Chairman: Will you kindly explain your full personal history.

Sri Anna Rao: From 1933 to 1949 I continued to serve as a Peishkar. It was my good fortune that ultimately

in 1949 I was promoted as Commissioner and then it is also my good fortune that in 1951 the post was made permanent but the designation was changed from Commissioner to Executive Officer because the President of the Hindu Religious Endowments Board was redesignated as Commissioner for the State.

Chairman: What is the net income of the temple?

Sri Anna Rao: It is one crore, four lakhs and seventeen thousand.

Chairman: Does the income include incomes from immovable and movable properties and devotees' offerings?

Sri Anna Rao: Yes, It is the gross collection.

Chairman: In dividing it, what would be the rough income from devotees?

Sri Anna Rao: From the temple direct either in the form of Hundi or from other sources, it would be about forty to fifty lakhs, The balance is from the transport, investments and temple properties.

Chairman: When you refer to transport, please explain yourself.

Sri Anna Rao: The Devasthanams are running a bus transport from Tirupati to Tirumalai for the convenience of the pilgrims and in the interest of the management. There are about 50 buses and 12 lorries. These have been running from Tiruchanur, Renigunta and Bangalore and some other stations. There are two water lorries.

Chairman: You told me that you have applied to the Madras Government to allow three buses to ply from Tirupati. Please explain that also.

Sri Anna Rao: We have requested the Madras Govt, that like the Mysore Govt, where three buses go to Bangalore and three come from there, arrangements should be done to Madras also.

Now I shall say something about the other work done by the Devasthanam. We selected three great scholars and they prepared a Handbook of Hindu Religion a copy of which will be distributed to the Members. During the summer months every year we advertise and invite applications from teachers from all places and select about 50 of them. We give stipends of Rs. 50 each and teach them in this handbook. In addition to this, they avail themselves of the opportunity of listening to some great people who have knowledge of several other subjects. We have been inviting pandits to deliver lectures on Agama Shastras Temple Worship, Shilpa Shastra etc., At the end of the course we hold an examination and give certificates to those who pass the examination.

Chairman: You are aware of Dr. Bhagawan Das's book on Hindu religion?

Sri Anna Rao: I have not gone through that book.

Chairman: I would rather request you to have that book examined by some of your experts and see how far that can also be utilized in that connection. I will also request you to have another book which is unfortunately not in circulation now but was very useful. In 1909 Dr. Besant published a handbook of Universal Religion giving the main outlines of the great faiths of the world including Hinduism, Buddhism, Jainism, Christianity, Islam, Sikhism etc. You also ask your experts to go through that book and if they have no objection you might make some use of it. The book was published in 1909. I think there was another edition published in 1911.

Sri Sankar Sarma: May I mention there are also speeches on these religions apart from that.

Chairman: That of course everybody knows. You refer to religious discourse in Tirupati and weekly discourses in Madras and Hyderabad. What are they?

Sri Anna Rao: We have pandits in our Sanskrit College and Oriental College. We make use of them to deliver religious discourses at Tirupati in addition to reading of Ramayanam and other Puranas every day.

Chairman: What about weekly discourses at Madras and Hyderabad?

Sri Anna Rao: They invite great pandits to deliver lectures in the evening of every Saturday.

Chairman: Where is it done at Madras?

Sri Anna Rao: At our information Centre. We are establishing Information Centres in all the State Capitals to serve the pilgrims in their own area. In these Centres Puranas are read and religious discourses are held for the benefit of the devotees.

Chairman: The next is Annamacharya festival.

Sri Anna Rao: Annamacharya and his descendants were mirasi people who had the right to sing before the Lord. He belonged to 14th Century, sang many songs. All of them were inscribed on copper plates. Altogether copper plates containing 20,000 songs have been discovered inside the temple.

Chairman: They were kept in a small enclosure in the temple?

Sri Anna Rao: We are now publishing them. We have released 13 volumes so far.

Chairman: You have information centres at Madras, Hyderabad, Bangalore, Mangalore, Bombay, etc. Have you been thinking of Northern India in that connection?

Sri Anna Rao: Yes, Sir, we requested for some place where we could put up a building and run Information Centres. We will be establishing shortly such centres at Delhi, Banaras, Calcutta. I have requested some of my friends at Nagapur also to help us and they have promised to do so.

Chairman: At page 12 you have referred to the construction of Dharmashalas and other buildings. You have also mentioned about a 16 m.m. film about Tirupati. I hope there is no idea of having a cinema centre at the top of the hills.

Sri Anna Rao: No, Sir. I am against having any cinemas or dramas not properly controlled. Here I meant only that the best way of telling pilgrims about successful pilgrimage to Tirupati is visual education because most of the people are illiterate and are not able to read literature. In this way a pilgrim could be told from the time he alights at the railway station where to go, what facilities are available, to whom to look for in case of difficulty and such other items of interest. We made a 16 m.m. film as a matter of experiment so that we could make a 32 m.m. film in due course.

Chairman: You, refer to construction of dharmashala at places like Srisailem, Rameswaram and other places. Have these been constructed?

Sri Anna Rao: They are under construction now.

Chairman: At page 13 you refer to 3000 self-contained tenements and 100 cottages on donation. For the purpose of record, I would ask you, what you mean by cottages under the donation scheme?

Sri Anna Rao: The function of the Devasthanam is to provide accommodation to every pilgrim who comes. In that respect they have been providing free accommodation with one varandha, living room, a kitchen and a bath room free. If they are furnished, a charge will be levied. The Devasthanam itself will build them at its cost. But there is a certain category of people who want comfort. They want some sanitary fittings and facilities. Therefore, we said that instead of the Devasthanam bearing the entire expenditure, if any pilgrim comes forward with half the cost of the cottage, the other half of the cost will be met by the Devasthanam. The ownership of the building constructed with this money will be with the temple but the pilgrim and his successors for ever will have a right to stay in the building for 60 days in a year. For the rest 300 days, it will be available on payment to other pilgrims who want such comfort.

Chairman: What do you refer to on page 13? Do they advert to those which have already been completed or are they under construction?

Sri Anna Rao: 110 cottages have been built. 100 more cottages have been donated but they are under construction. Every month we are getting about 12 to 15 donations for such cottages. Every one wants to avail himself of this facility firstly. The second thing is that people feel that with their money they will be providing Dharmashalas for the pilgrims in their own name.

Chairman: I go to page 14. You refer to the communications. This Ghat Road has been constructed entirely at the cost of the Devasthanam?

Sri Anna Rao: Yes, it has been built entirely out of the temple funds. Govt., not only did not contribute but they began demanding from us centage charges. I told the Government that amount could be debited to the 5% being paid by the Devasthanam to H.R. & C.E.

Chairman: Lighting of pathways. This is also your own charge?

Sri Anna Rao: Yes, Sir.

Chairman: I go on to page 16. You refer to education. What is the extent of help that you have rendered to the University and to the Venkateswara College.

Sri Anna Rao: There are two types of educational institutions, those under the University and the others run directly by the temple.

The Devasthanam is helping the Venkateswara University to the tune of three lakhs of rupees every year. We have also prescribed lease amount of 50 thousand rupees. That is our contribution to the University.

Sri Mahabir Prasad And this land?

Sri Anna Rao: 1000 acres of forest land. We have leased out that land also. So far as Devasthanam is concerned, it is managing a college for men and a college of women; one Oriental College, one college for music and dancing. They are teaching Hindu philosophy and they also award degrees. We have applied for the starting of a college for Oriental Culture for teaching religion. We have Veda, Agama and Prabandha patasalas to train the priests. The temple is governed by the Vaikanasa agama, while that of the goddess in Tiruchanur (Amma Varu) is governed by the pancharatra agama.

Chairman: To which University the affiliation is?

Sri Anna Rao: Venkateswara University. For the last two years we have also begun to teach students the meaning of what they recite. (Veda Bhashyam)

Chairman: About the Oriental College, what is the exact application that you have made to the University for recognition or affiliation? what do you propose to do in that connection?

Sri Anna Rao: For some time past we have been holding that there should be a College of Theology where a degree like Doctor of Divinity can be given and where something could be known of religion and that would be a type of Graduate that would be required particularly in temples. While giving the degree we should attract people of the right type. It is a degree on the lines of foreign Universities. We wanted to establish a College of Theology. The Madras Government has given us a lead. There is a degree course in Oriental culture at Palani teaching Hindu Philosophy, Hindu Religion and comparative religions. We got the syllabus having seen that Madras University has allowed affiliation. We are starting this course.

Chairman: What is the reaction?

Sri Anna Rao: The University has agreed.

Chairman: Now, page 5. (read out from the Memorandum) what about the people who are not trained to do the archana?

Sri Anna Rao: We have prescribed two things. Whosoever is to render the service must be proficient and number two is that he should be free from contagious disease.

Chairman: Supposing the hereditary archaka is not competent, then?

Sri Anna Rao: Then they appoint competent Gumasthas, i.e., deputies.

Chairman: Coming to page 6, you say that certain properties of the temples (read out from the Memorandum). Would you kindly deal with it?

Sri Anna Rao: Originally all the seven hills were known as Seshachala and it was known as belonging to Lord Venkateswara. The Government claimed the hills as theirs but no title could be proved. Later Government allowed 10½ square miles of area around the temple to the temple.

Chairman: Now, Part II. You are of the opinion that the head of mutts and temples....(read out from the Memorandum). There is no question of separate maintenance allowance. Do you mean with reference to dignity?

Sri Anna Rao: His dignity and the dignity of the institution.

Chairman: On page 1 and page 2 of Part II of your answers, you have given a kind of list of priorities for the utilisation of surplus incomes.

Sri Anna Rao: I do not call them surplus incomes, I say how the funds could be utilised.

Chairman: Page 3. You said about giving assistance to the needy temples. Are you doing anything?

Sri Anna Rao: We were aiding these needy institutions directly previously but in the course of our experience we found that every one was depending on such aid and requested for priority.

Chairman: What is the method you are suggesting?

Sri Anna Rao: I suggested and the Andhra Pradesh Government accepted to pool the surplus resources of temples and constitute a common good fund to be administered by an independent body. The suggestion was also that the surpluses left out of the contributions of the temples could be contributed to common good fund because it should not be appropriated by the Government.

Chairman: While on this subject I would put an idea before you which I have already indicated in our personal talk, namely, that pursuing this idea of common good fund for helping needy temples, would it or would it not be expedient in your opinion to give in the name of Devasthanams, scholarships to persons in other institutions either in this area or in the Andhra Pradesh areas just as you please, and stipends or prizes to people who concentrate upon some aspects of Hindu philosophy or Hindu religion, so that there might be wide-spread knowledge of these things in the people studying in various colleges. Do you think it is a good thing?

Sri Anna Rao: It is quite a good thing and rather our minds are engaged in this way as we are seeing Christian missionaries propagating their religion while educating the child, in schools while tending the sick in hospitals.

Chairman: I mentioned in our personal talk yesterday that various Christian organisations are giving scholarships for proficiency in the Bible and commentaries on the Bible to students studying in various colleges. The result is that whether after all you become Christian or not, at least they give some teaching in their religion. Their idea is to give slowly degrees so that they may attract more and more people. Do you think such a plan could be thought out?

Sri Anna Rao: I feel it is absolutely necessary, because religious education is being ignored in educational institutions. This is the only way of bringing it home to the people.

Chairman: I go further and say that if you give only religious education nobody will come. If you give some prizes of say Rs. 500/-or a thousand for writing thesis on such religious subjects, hundreds of people will come for that prize and even if only

one will get it, we will in that case be able to give religious education to the other 99 out of hundred. Do you think it is a good idea?

Sri Anna Rao: It is a good idea and I think it is necessary.

Sri Rao: In their own institutions or other institutions also?

Chairman: In other institutions also. You may be knowing that I myself got a scholarship from the Bible Society for a thesis on Bible. In fact they wanted me also at one time to become a Christian. They are having such schemes all over the world. In that way they are giving religious education to so many people.

Now there is one question which I should like to ask you. I want to know how the abolition of the Zamindari system has affected you?

Sri Anna Rao: The abolition of the Zamindari system has affected in this way that the temple has invested one crore of rupees which is public money (pilgrims's money) in good faith on villages expecting a return in the form of income. It was getting, rupees 7 lakhs every year from 600 villages. The compensation now fixed is only 12lakhs. In that way the Zamindari abolition has affected the temple.

Swamiji: You are not getting any annuity?

Sri Anna Rao: In this State there is no question of payment of annuity Only a lump sum compensation is paid to Zamindars.

Sri P.K. Rao: What was the net income?

Sri Anna Rao: Ranging between two lakhs and three lakhs. I suggested to the then Government that this being public money and not a private Zamindari, invested amount could be set apart for any good public purpose in the name of Venkateswara, but

they said they could not discriminate between one Zamindar and another Zamindar and therefore they liquidated them. That is so far as the Zamindari abolition legislation is concerned. So far as the recent tenancy legislation is concerned, we were leasing out in open auction to the person who was bidding the highest. Therefore we were getting a good income based on competition. Now the difficulty is even if I happen to hold such an auction and get the benefit to temple, two things would immediately happen. I cannot evict the man, he becomes a tenant and secondly he can put in a petition saying that the rent is unfair and ask for a fair rent to be fixed. In both ways the temple is affected. So far as ceiling is concerned, it has not been fixed by the Government but if it is fixed, the temple property, i.e., the land in excess of that ceiling, will have to be disposed of.

Swamiji: Have the Andhra Government not exempted the land belonging to religious institutions?

Sri Anna Rao: Not completely.

Sri Mahabir Prasad: Are the lands cultivated by the temple authorities themselves?

Sri Anna Rao: In most of the cases the temples have been leasing out their lands because it is a difficult matter for them to cultivate. We have to engage people to do it. The difference is great. Ceiling does not discriminate between home-farming and leasing out. It imposes a restriction with regard to ownership.

Chairman: There is another thing which I want you to keep in mind and place before your authorities. In England about 15 years ago the number of persons who got scholarships to study in Universities was very small. Not more than 15 percent of the people in the English Universities got scholarships

but just as zamindaris have been abolished here so the landed aristocracy in England have been eliminated. Now most of the Universities are manned, so far as students and professors are concerned, by children of factory workers and labouring classes and so forth. I was asked to examine the Universities of England, Ireland and Scotland by the British Council and I found that 70 to 80 percent of the students are now passing on scholarships. They are maintained, given board, lodging and teaching fees. These scholarships are given by municipalities, local boards and various philanthropic organizations. When you are thinking of giving religious instruction in schools and colleges although there might be no Oriental Institutions or oriental Faculty, yet it is possible by way of giving scholarship to selected people to study whatever you like. You might keep that idea in mind and have that matter examined. Your Vice-Chancellor knows a great deal about it because he himself was present when this new development in England took place. You please consult the Vice-Chancellor and get his views, in the matter .

Sri Anna Rao: Yes, Sir.

Swamiji: You have mentioned about land ceiling provision. Your annual income was about 7 lakhs from zamindari?

Sri Anna Rao: They were zamindari villages.

Swamiji: You are not getting any annuity from the Govt?

Sri Anna Rao: We are not getting any annuity from the Govt.

Swamiji: Is there no provision for annuity?

Sri Anna Rao: No, Sir.

Swamiji: You have also mentioned about utilization of surplus funds. Are you in favour of the proposal that some funds should be used for organizing sadhus and missionaries and training them?

Sri Anna Rao: Definitely. It is part and parcel of the general scheme of things.

Swamiji: You are spending large amounts on educational institutions in Tirupati. Is there any religious instruction given in these schools and colleges?

Sri Anna Rao: There is no provision for religious instruction in schools and colleges directly. Indirectly as we have discussed we can propagate and achieve the same object by these summer schools of religion and by making every one know the dharma by reading puranas.

Swamiji: But you will agree with me that the main function of a religious institution is to impart religious and moral instruction and if any temple gives any of its funds to an institution it can insist upon giving religious instruction. Why are you not pressing schools and colleges for giving regular religious and moral instructions?

Sri Anna Rao: We have been stressing that aspect. Universities and Colleges have been expressing their difficulties to hold classes of religious instruction directly. There we thought we could ourselves promote our object by the methods in which we have been running now and in addition accept the suggestion of the Chairman by promoting competition and giving scholarships we can further develop the religious instruction.

Swamiji: Some kind of permanent religious instruction should be given to the students.

Sri Anna Rao: It would be very good. If discipline and morals are to be improved, schools and colleges are the places, where such instruction could be given.

Swamiji: A large number of witnesses have suggested before us that there should be a central body constituted for guiding the religious institutions in the country. What is your reaction to this proposal?

Sri Anna Rao Definitely. We do not want any confusion in our minds. There are great scholars and pandits. When we hear them we must know where we stand. We would always like to have the fundamentals so that we may grasp them and bear them in mind for our conduct and behaviour.

Swamiji: You are in favour of constituting a body?

Sri Anna Rao. Yes, body which could help to achieve this objective so that the lay person could gather that knowledge and carry it out.

Sri Sankar There is one thing I want to ask you. We started with the question about the fees that you are generally charging for different kinds of sevas and other things. Don't you think it would be better, a verbal change is made that instead of saying 'tickets' we call it 'dakshina'.

Sri Anna Rao: Whatever you call it for any money received directly there should be a receipt given. A printed receipt is given and it is called ticket. You may call it dakshina.

Sri Sankar It is just a verbal alteration that I suggest. If it is just like a railway ticket, cinema ticket & also Devasthanam ticket, this does not look nice. Call it a 'dakshina' if possible. I am just suggesting.

Sri Mahabir Why 'dakshina' ? It should be called 'pooja'
Prasad: If you call it dakshina it might go to the poojaries and archakas.

Sri Anna Rao. 'Pooja' is easily acceptable.

Sri Sankar About the doctrine of scholarship that the
Saran: Chairman has suggested in the Christian establishments whether run by English people or even in India I was wondering whether you would accept the idea of having an All-India Scheme.

Sri Anna Rao: It will be very good.

Sri Sankar You have arranged to give scholarships for
Saran: certain examinations conducted by Tirupati Devasthanam itself. Would you include or exclude the Harijans?

Sri Anna Rao: When the question of representation of Harijans came, it was decided that whoever was governed by Hindu Law was a Hindu. The Harijans are governed by Hindu Law; they must get the benefit.

Sri Sankar Would you confine these scholarships only
Saran: to Hindus?

Sri Anna Rao: Ordinarily to achieve the general object of the temple which receives money exclusively from Hindus it should normally go to Hindus but ultimately my personal opinion is that it should not be so restricted.

Sri Sankar If Shri C. P. Ramaswami Iyer could get
Saran: scholarship for being proficient in the Bible, why it then be restricted to a Christian to study our religion?

Sri Anna Rao: Yes, I agree.

/Sri Sankar You were thinking of opening different centres
Saran: like Information Centres.

Sri Anna Rao: Exactly so. That is the idea with which we are constructing choultries all over.

Sri Sankar Are the institutions about which you talk at
Saran: page 16. on the hills or down below?

Sri Anna Rao: Down below.

Sri Sankar You mention about the Venkateswara College
Saran: for Women, Is it the Padmavati College for Women?

Sri Anna Rao: Yes, Padmavati College.

Chairman: What is the Delhi scheme?

Sri Anna Rao: It is to have a Dharamsala and an information Centre at Delhi. To conduct these things some of the people there suggested that it would be better for that we should popularise our activities by running an educational institution. University grants commission would be meeting 9 percent of the recurring expenditure and 50 percent of the capital cost, which the Devasthanams accepted.

Swamiji: Has the Government of India agreed to it?

Sri Anna Rao: Yes.

Chairman: What is the idea of that institution; Summer school of Hindu Religion?

Sri Anna Rao: The idea is to make such of those people, who are interested, know what are the fundamentals of Hindu Religion.

Sri Sankar You said there are 300 self-contained cottages.
Saran: What exactly they are?

Sri Anna Rao: One Verandah, three living rooms, kitchens and flushout Latrines & bathrooms.

Swamiji: What do you mean about Oriental College?
What is it about?

Sri Anna Rao: We are running an Oriental College where Siromani Courses in Sastras and Vidwan Courses in Hindi, Telugu and Tamil are taught.

Sri Sankar Are you getting some grant from the Govern-
Saran: ment?

Sri Anna Rao: Students are also getting some stipend from the institution. The Devasthanams are getting some grant from the Government for running this College. We are giving the students free boarding and lodging and now there are about 50 students.

Swamiji: Are all the students Brahmins?

Sri Anna Rao: Not definitely.

Sri Sankar Saran: About the college at Delhi, are you confining that college to mostly South Indians or it is open to all?

Sri Anna Rao: It is open to all.

Sri Mahabir Prasad: I take it that your view is that whatever funds you are spending on the activities of this temple are legitimate purposes for which they are meant for.

Sri Anna Rao: We are trying to arrive at some decision as to what is right or what is wrong.

Sri Mahabir Prasad: What in your opinion are the purposes for which the funds of the temple should be utilized?

Sri Anna Rao: The funds of the temples should be utilized to meet the maintenance and liabilities of the temple. The balance may be utilized for the renovation work of the temple. Also, we are spending funds for the training of archakas and other purposes provided for under section 59 of the Act and on amenities to pilgrims. We are running poorhomes, hospitals, orphanages and on education out of the funds.

Sri Mahabir Prasad: You have a big endowment and therefore you can run these colleges. But supposing there are smaller endowments who cannot start colleges or schools for religious training, what do you suggest for them?

Sri Anna Rao: That is why I wanted a common good fund. If there is any surplus, the surplus may be pooled together and utilized for such beneficiary purposes.

Sri Mahabir Prasad: And how should the common good fund be administered?

Sri Anna Rao: As it is, now it is done by the Andhra Act. They have constituted a common good fund committee of which the Commissioner, is the Chairman and the ex-officio members are the Deputy Commissioners, H.R.C.E. and Executive Officer, Tirupati Devasthanam and then there are some non-offical members also.

Sri Mahabir Prasad: The Common Good Fund Committee is itself a department of the Government?

Sri Anna Rao: It is a committee constituted under section 59 of the Act. It is independent of the Government influence.

Sri Mahabir Prasad: At no stage the Government interfered in it.

Sri Anna Rao: No.

Sri Mahabir Prasad: Is it working satisfactorily?

Sri Anna Rao: It was working satisfactorily. It has stopped functioning because its term has expired. I have suggested for the revival of this Committee.

Swamiji: If you want to give some grant to any college or school who will sanction this amount?

Sri Anna Rao: The procedure is like this. For expenditure upto ten thousand rupees the Executive Officer can sanction. If the amount exceeds this, the Board of Trustees will sanction upto 50 thousand rupees and for expenditure above this limit, the sanction of the Commissioner will be necessary. The procedure that is followed in sanctioning to outside institutions that first of all application is made to the Commissioner. The Commissioner notifies it inviting objections and then it is sanctioned.

Sri Rao: Would you like to change the name of the Executive Officer because it is so common and it gives a small impression. There are Executive Officers who start from fifty rupees and go up to five hundred rupees.

Sri Anna Rao: For the one that renders service, I find no material change. While serving, I was called a Peshkar and then subsequently as Commissioner and now Executive Officer and I do not fundamentally find any change. Merely changing the designation, the man does not change.

Sri Rao: As a matter of fact, you are aware that originally in the Amending Act., there was a provision for a Deputy Commissioner and then with the Act the name of the Deputy Commissioner was changed to Executive Officer. I think there should be some difference. Do you agree that the name may be changed to Deputy Commissioner or Administrator.

Sri Anna Rao: I have no objection.

Sri K. Rao: Do you think that having regard to the present income and the enormous responsibilities the salary of the officer administering such income and discharging these responsibilities should be increased? You may personally do it as a matter of service. But that is a different matter.

Sri Anna Rao: Because Anna Rao happens to be the present incumbent I would like not to offer any comments in the matter.

Sri K. Rao: The former salary was equal to that of the President of the Hindu Religious Endowments Board.

Sri Anna Rao: Yes, Sir.

Sri K. Rao: What was the net income of the landed properties previously?

Sri Anna Rao: Between two to three lakhs.

Sri K. Rao: Have you got any other agricultural lands yielding real income?

Sri Anna Rao: We have got landed properties endowed by pilgrims scattered all over India giving us an income Rs. 50,000 a year.

Sri Mahabir Prasad: These properties must also have been acquired?

Sri Anna Rao: They are not zamindari villages. Therefore, they could not be abolished under the Abolition Act, The ceiling will apply.

Sri P.K. Rao: Is there any position given to a hereditary trustee in your temple?

Sri Anna Rao: No.

Sri P.K. Rao: Is the religious advisory council functioning in any way?

Sri Anna Rao: There is no provision for any religious advisory council.

Sri P.K. Rao: You have got only a board of trustees?

Sri Anna Rao: Yes, a board of trustees and the executive officer appointed by the Government.

Sri P.K. Rao: When was the number of the Board of trustees raised to 11.

Sri Anna Rao: After formation of Andhra State.

Sri P.K. Rao: Would you like to have any statutory provision being made with respect to the qualifications of the trustees of any institution which is managing practically a University and so many high educational institutions?

Sri Anna Rao: I donot think that such qualification is necessary They have only to manage. I am only a worker devoid of any knowledge or scholarship. We have to use our commonsense judging and knowing from others. The experts in the fields must be consulted.

Sri P.K. Rao: In that case would you suggest-you have so many educational institutions Educational Adviser under the Devasthanam or under the Executive Officer or under the Board of Trustees?

Sri Anna Rao: Not necessary, Sir, Devasthanam has to deal with so many departments of the Government in different fields. I thought it might be desirable to have all the heads of departments as a body constituted to help the Devasthanam in promoting the interests of the temples and its administration; otherwise at every stage we have some difficulties in dealing with the officials day in and day out. I thought we should have heads of the departments as representatives of the Government to guide with regard to the department concerned.

Sri P.K. Rao: Are the professors in the Educatioanl department under the authority of the Vice-Chancellor?

Sri Anna Rao: As I have said, we have some institutions run directly by the temple.

Sri P.K. Rao: Would the Goverment lend you the services of the heads of departments as suggested by you?

Sri Anna Rao: They can meet periodically and help us in promoting our objects and achieving results. For example we have taken up town planning scheme. Someone should guide us.

Sri P.K. Rao: You are consulting them informally?

Sri Anna Rao: That is what I am doing but I feel it would be better if such a body helps us.

Sri P.K. Rao: This thing is good but will the Government do so and will the officials have sufficient time to advise you? You have got so many educational institutions. You have got colleges and high schools here. There are so many professors under your control. You are practically running a University. You are going to have one big college in Delhi. With regard to all your educational activities would it not be better to have an Educational Adviser of your own. He may be of the grade of D.E.O. In this way you will have a fulltime officer under your control and you can utilize his talents for your purposes.

Sri Anna Rao: Even now I am not prevented from employing a fulltime person. To clarify further we have got a statutory Education committee already provided and contemplated under the Universities Act in which representatives of the University, Principals of Colleges and representatives of the management sit together and consider all items relating to the educational institutions. Therefore, every subject relating to education comes up before that technical body before sanction is given by the competent authority.

Sri P.K. Rao: With respect to the engineering staff what is the highest salary you pay?

Sri Anna Rao: Our Engineers are of the grade of Assistant Engineers in the Government. There are two engineers, One for Tirupati and one for the top of the hills. Under them we have got supervisors. We are taking assistance of eminent people like Dr. K.L. Rao and also the Chief Engineer. I must convince the Commissioner that the Chief Engineer approved the scheme before he gives the sanction.

Sri K. Rao: Under the provisions of the Act the Commissioner has to accord sanction. Therefore, he consults the Chief Engineer officially.

Sri Naidu: Now, this is Tirumalai Hills Town. Does the temple administer the whole place?

Sri Anna Rao: In the village proper, since all the expenditure is incurred by the temple-sanitation, education, communications etc., the powers of a Panchayat are conferred in the Executive Officer to enforce the laws

Sri Naidu: It grows as a temple-town So the temple is providing everything.

Sri Anna Rao: Yes, Sir.

Sri Naidu: You have got lot of marriages here and on a particular day it may be 200. Don't you think it proper that for the purpose of marriages some bazaars may be provided?

Sri Anna Rao: In the town planning we have provided for a big bazaar. We would like to prevent ugly appearance. Therefore we are providing them in quadrangle.

Chairman: Can you prevent advertisements of huge posters and these things, if you are starting shops? Supposing you start a big cloth shop. It may be needed for the people who want cloth for deva or devi. By way of advertisement women's clothes and photographs like that may be displayed. How are you going to prevent that?

Sri Anna Rao: I agree with you, Sir, It would look ugly.

Chairman: You can have any number of shops down below but be careful about this place. (The hills)

Sri Anna Rao: Yes, Sir. To run all these a cooperative store may be there which could control all these things.

Sri Anna Rao: About certain shops we are helpless.

*Sri Sankar
Saran:* You mean you are unable to have a check.

Sri Naidu: There are private houses also. That is why he says he is helpless. You have got pilgrims coming from several places. Have you got a census of people who are coming from different States?

Sri Anna Rao: It would be good if such a census is taken. We are now not interesting ourselves in such a census. In the annual Brahmastavam the position is like this. About half the number of pilgrims are from South India and half from other States.

Chairman: In other places people entering a holy city or holy institution are generally shown a book where if they like they give their names and also add remarks. Such a thing is being maintained in the pope's city. One is not bound but if you want to have your name, then you can do that.

Sri Naidu: Beyond South India your temple is not known in Northern India. But your temple is a premier temple in India. What have you done in Punjab, U.P. Bengal, Bihar etc., You have got so much money. I want people from the whole of India to come here.

Sri Anna Rao: That object could be achieved by opening information centres all over. I agree that it is necessary. Of course we have a suggestion box where anyone including my subordinates can write suggestions.

Sri Naidu: About the water supply, are you satisfied that you have adequate supply?

Sri Anna Rao: Previously this village was being supplied 50,000 gallons. We found it inadequate. The Papanasanam water-falls around the hills gave us two lakhs a day. Even that we found inadequate—more constructions are going on, more gardens and flush-outs. With the advice of Shri K.L.Rao, we have taken up a Gogarbhmandam scheme, the cost of which is 25 lakhs of rupees. This would give 9 lakhs gallons a day.

Chairman: From where?

Sri Anna Rao: They are damming the falls to give us 9 lakhs of gallons.

Sri Naidu: Have you got a master plan for this hill station?

Sri Anna Rao: We took the services of Director, Town Planning. He has given us an independent scheme.

Chairman: Do you think it is better from the point of view of increase of population to increase population on the hills or down below?

Sri Anna Rao: It is better to increase the population down below.

Sri Naidu: May I say this that the accommodation you are providing now is not quite sufficient and you must have more accommodation for more and more people are coming and therefore you must have more land?

Sri Anna Rao: I agree with you Sir.

Sri Naidu: Have you got a strong police force on the hills?

Sri Anna Rao: As far as the temple is concerned, the temple is maintaining for the deity a watch and ward staff. There is also a police station run by the Government. But I represented yesterday to the Home Minister who happened to be here for more police force as the existing police force was inadequate even for the detection of crimes which are increasing with more people coming here. I asked him for more police, for enforcement of sanitary conditions and control of the traffic.

Sri Naidu: What is the rank of the Chief Police Officer?

Sri Anna Rao: He is only a Sub-Inspector. The same number of Policemen is continuing for the last so many years.

Sri Naidu: Have you got any other police force in addition to that?

Sri Anna Rao: We have got the Vigilance Officer who is the head of this establishment who is controlling the buses and checking them also. He is also preventing malpractices.

Swamiji: Have you got some firearms also?

Sri Anna Rao: We are having only three.

Sri Mahabir Prasad: What is the force here?

Sri Anna Rao: There are 11 constables and one head who is Sub-Inspector.

Chairman: I saw a Deputy Superintendent of Police and I do not know whether he came along with the Minister who came here.

Sri Anna Rao: He came with the Minister.

Swamiji: I think the fire-arms should be increased.

Sri Anna Rao: We are trying to have more. Therefore we wanted the Government to lend us the services of police personnel to be employed by us and to be paid by us and the latest reply I got is that Devasthanam should not encroach upon their duty.

Sri Naidu: Our Chairman in the beginning said about the prasadam and the fees. I heard certain opinion that following the example of Government and the general increase in the prices, the Devasthanams have also increased the rate of the fees for prasadam and so it has become difficult for an ordinary man to discharge any vow.

Sri Anna Rao: The Devasthanam has not increased the charges for puja. The Devasthanam is collecting from the pilgrims to the actual extent to which it is spending.

Sri Naidu: But the poor man also should not be prohibited from discharging any vow because of charges.

Sri Anna Rao: We have not collected anything more and are not doing so. Where the prices have risen five times and even more, the cost is only double.

Chairman: Are you not in favour of starting some institutions where you train missionaries for propagating the religious tenets and several Hindu philosophical books throughout the world. Our missionaries may go abroad and may make publicity about our temples and our culture.

Sri Anna Rao: My experience has shown that educating people and sending them as missionaries is becoming an abstract job. We are not able to judge the work done. Secondly, the people who go abroad for teaching embark upon their own knowledge and ideas. Therefore, we are trying to arrive at some common principles for propagation.

Swamiji: You have mentioned that the annual income is Rs. 1 crore and 4 lakhs. What is the actual income of this temple after leaving the Government grants?

Sri Anna Rao: It will be less by another five lakhs.

Sri K. Rao: Now, in continuation of what Mr. Venkataswamy Naidu said in connection with propaganda in foreign countries what do you think of throwing open the temple to Non Hindus? You know till about 1940 most of the Hindus were not allowed to come in the temples. Now we have achieved that object and temples are now fairly thrown open to all people. People have suggested that a stage has come when the temples can be thrown open to those Non- Hindus also who want to see and worship the deity. They might not get converted to Hinduism. What do you think of it.

Sri Anna Rao: That is a matter of public opinion, Sir.

Swamiji: According to Shastras, Muslims cannot be allowed to go to Hindu temples.

Sri Anna Rao: Ordinarily any person would think in terms of faith, if it is a question of giving to people that benefit in that institution. It is only a matter of public opinion.

Sri K. Rao: I am not a Christian but I have respect for Christianity. That is sufficient for my going to a Christian church. Similarly thousand of Americans Englishmen have reverence for Hinduism though they do not actually believe in the tenets of Hinduism. Would you like that the temple should be thrown open to them.

Sri Anna Rao: In this case it may be of some interest to you to know that non-Hindus were not allowed to come up the Hills all these years. As the time advanced we had to face certain difficulties. First Harijans were admitted. The second thing was how could we prevent Non-Hindus from coming up the Hills. Ultimately it was decided that Non-Hindus may be permitted to come up the hill subject to certain restrictions such as they must obtain a permit given by the Executive Officer, the permit must be valid for a limited period, that they must conform to the usages and customs of the place, etc., Subject to these restrictions we are issuing permits allowing them to come up the Hills. Whether they could also enter a place of worship is a matter of public opinion. I am of the opinion that no one should stand between the Devotee and his Deity.

Swamiji: How many people come during the Brah-motsavam?

Sri Anna Rao: Not less than fifty thousand. The number goes upto a lakh.

Swamiji: What is the income during these ten days?

Sri Anna Rao: Between four and five lakhs.

Sri P.K. Rao: Certain conditions were laid down when the temples in Travencore were thrown open to Harijans

Sri Rau: Also for your information Non-Hindus were admitted in the Travencore Temples on their filing a statement that they believed in the tenets of Hinduism.

Sri P.K. Rao: In what sense they are non-Hindus then?

Sri Rau: It may be wrong but it was taken by the people in charge of the administration at that time that a man might be a good Christian and yet believe in the tenets of Hinduism. On that basis 450 Europeans had entered the temples of the Travancore State.

Sri P.K. Rao: Can a non-Hindu believe in the tenets of Hinduism?

Sri Rau: The tenets of Hindu belief are Karma and Samsara.

Sri P.K. Rao: About this 'fees' business. Your fees are very small for those who have ordinary vows?

Sri Anna Rao: There is no fee for ordinary vows, to have darshan of the Lord.

Sri P.K. Rao: After all 90 percent of the pilgrims are people who come to have darshan. For removal of hair on the heads also your fees are very small.

Sri Anna Rao: Yes.

Sri P.K. Rao: Do the people of the lower class come mainly for the removal of the hair on the heads?

Sri Anna Rao: Mainly for darshan of the Lord.

Sri P.K. Rao: You ask pooja charges from other persons who want special vows. You say that if you want luxury, pay for it. Having regard to the present day prices your fees are not at all higher than those collected at the Mahant's time.

Sri Anna Rao: No.

Sri P.K. Rao: In those days there was a lot of leakage of funds, enormous sums were being collected without proper accounting.

Sri Anna Rao: I should not say that.

Sri P.K. Rao: In the olden days there were so many things. Now things are systematized.

Sri Anna Rao: We are struggling to systematize.

Sri K. Rao: You have got 11 trustees on the Trust Board. Would you like that at least one or two members may be retired people? It need not be statutorily laid down.

Sri Anna Rao: It is a question of policy. If it is a question of meeting the requirement, then every department has to be represented.

EXTRACTS FROM THE REPORT OF THE
HINDU RELIGIOUS ENDOWMENTS COMMISSION
(1960—1962).

Page 56—Para 51—According to Sri Lakshmaiah, Commissioner of Endowments, Andhra Pradesh, archakas conducting Pratishtas, should have passed Pravasa, Vara and Pravara courses and be well versed in Sanskrit and Agama Shastras. Examinations in such courses are being conducted by the Tirumala-Tirupati Devasthanams and archakas who qualify in such examinations are granted certificates. Sri C. Anna Rao, Executive Officer, Tirumalai Tirupati Devasthanams also confirmed this position. Even in a small temple, according to Sri Lakshmaiah, there should be an archaka who should be paid at least Rs. 60 per mensem.

Page 61—Para 64—This harassment by pandas was tackled at Tirupati temple (better known as Balaji Temple in the North). In 1933 the management of the temple which prior to that year was under a Mahant was replaced by a Board of Trustees. The temple is now controlled by the Endowments Commissioner and managed by a Board of Trustees acting through an Executive Officer. For a considerable time after the change over, the management had to face a lot of trouble from several quarters like archakas, the mahant, pandas or middlemen, the barbers and the purohits. The management negotiated with the pandas and succeeded in persuading them to be appointed as pilgrims guides by taking a licence from the Devasthanam and also by fixing a limit on the money they could take from each pilgrim as a reward not exceeding Rs. 2 from a pilgrim per day in any case. The management spares no pains for ensuring the conveniences of the pilgrims and take charge of them right from the time they come to Tirupati station until they leave the place. Facilities for accommodation, food, transport, calm and quiet darshan in a queue, receipt of free prasad and safe journey back by even arranging the sale of a return ticket to them at the Devasthanam office are all provided. Information centres and inquiry offices, give all necessary information regarding timings for the worship, rates of fees payable by the worshippers for various pujas etc. These facilities have resulted practically in the total elimination of the middlemen., whose help the pilgrim no longer needs.

Page 81—Sri C. Anna Rao—(1) The purposes for which the temple or endowment was originally intended by donors or for which the temple stands, namely, to keep the temple clean and in good repair and for the conduct or worship, decoration, etc., of the deities. The premises, the appurtenances, tanks and tirthams attached to the temple should be maintained properly and in good condition and free from encroachment and obstruction. The needs of the temple, namely pujas, naivedyam, festivals and other services should be fully met.

2. Training of the archakas and other office holders of the temple in the tenets of the sampradaya of the temple or the religious institution.

3. Amenities to the pilgrims in the following order:—

- (a) Good and easy darshan of the deity and the performance of religious functions;
- (b) accommodation and shelter (Dharmashalas);
- (c) supply of wholesome food by the distribution of prasadam and by running departmental canteens;
- (d) arrangements for good drinking water, sanitation, medical aid, lighting, communications and transport;
- (e) information or service centres at several places for the benefit of the pilgrims in their area to help them with information about their pilgrimages and other facilities available at the temple or the institution;
- (f) propagation of the tenets of the temple and the Hindu dharma.

If there are surpluses left after all the above needs are met, they may be utilised for:—

- (a) establishment of central or regional institutions for training in the fundamental principles of Hindu religion and philosophy and for aiding needy religious institutions;
- (b) promotion of temple arts like temple sculpture, architecture, sacred music and the Sanskrit language;

- (c) starting poor homes for disabled, orphanages for the destitute children and hospitals for the sick;
- (d) starting of schools and colleges (where Hindu religion is also taught).

Page 140—Para 13—Commenting upon the land reform legislation in Andhra Pradesh, Sri Anna Rao, Executive Officer Tirupati-Tirumala Devasthanams has stated before the Commission that such legislation has affected the income of the Tirupati temple very much. The Devasthanams had six hundred villages yielding an income of seven lakhs of rupees every year. About a crore of rupees have been invested to acquire them. The Government took over the villages in 1950 under the Zamindari Abolition Act and a compensation of only twelve lakh rupees is being given. So far as the recent tenancy legislation in Andhra Pradesh is concerned, it would become difficult to evict the tenants in temple lands hereafter and further the tenants can file petitions for the fixing of fair rent. Thus, the temple income is bound to be affected.

Page 160—IV. Tirupati Temple (Andhra Pradesh).

Tirupati temple popularly known as Balaji's temple in the north is one of the richest temples in the country and also fairly well managed. The Devasthanam Department takes a great deal of interest in looking after the convenience of the large number of pilgrims visiting this shrine, in all meticulous details. The amenities provided have increased the income of the temple to a phenomenal sum of over a crore of rupees annually during course of the past few years. It would be helpful to give in some detail an idea of its resources, and activities in various religious, educational and cultural fields which make it an extremely useful institution which is attempting to carry out the original objects of the temples.

2. The pilgrims have dharma (free seva during all hours except during certain sevas to the Lord when worshippers are admitted on payment. The scales of fees to be paid by pilgrims for special worship and archana on their behalf are prescribed. Receipts for all payments made are issued to the worshippers.

The entry into the temple is regulated by the queue system.

Transport—The Devasthanam runs a bus transport from Tirupati to Tirumala for the convenience of the pilgrims and in the interests of the management. There are 50 buses and 12 lorries. These have been running from Tiruchanur, Renigunta, Bangalore, etc., There are two water lorries.

Information Centres—There are information centres at Madras, Hyderabad, Bangalore, Mangalore, Bombay etc., to serve the pilgrims in their own area by giving them information about the Tirupati temple, facilities available, vows taken, etc., Such centres are proposed to be opened at Delhi, Calcutta and Varanasi.

Dharmasalas—The temple is constructing dharmasalas for the benefit of the pilgrims in places like Srisailem, Rameswaram, Bhadrachalam where a large number of pilgrims congregate and where there are not proper and sufficient facilities for the pilgrims. In Tirumala itself, 300 self-contained tenements and 100 cottages on donation have been constructed. The Devasthanam tries to provide some minimum free accommodation to all pilgrims who go to the temple. The Devasthanam itself is building such accommodation at its cost. Besides, the Devasthanam has also accommodation with sanitary fittings etc., for those who are in a position to pay and who want such conveniences. Instead of the Devasthanam bearing the entire expenditure, if any pilgrim donates half the cost of construction, the other half is met by the Devasthanam. The ownership of the cottage or building constructed with this money will be with the temple, but the pilgrim and his successors for ever will have the right to stay in the building for 60 days in a year. For the rest of the period, it will be available to the other pilgrims on payment. 110 such cottages have been constructed and 100 rooms have been donated. Every month the temple receives 10 to 15 donations for such cottages. The donors feel that with their money they would be providing dharmasalas for the pilgrims in their own name.

Educational institutions—The Devasthanam helps the Venkateswara University to the tune of 3 lakhs rupees every year. The lease value of the land donated to the university comes to Rs. 50,000 a year. The Devasthanam itself is managing a college for men and a college for women and an oriental Sanskrit College and

also a College for Music and dancing. It has applied for teaching degree course in Oriental Culture for teaching Hindu Philosophy Hindu Religion and Comparative Religions. The Devasthanam is following the lead given by the Palni Oriental College which has been affiliated to the Madras University.

Encouragement to Sanskrit Studies—The All-india Institute of Sanskrit proposed to be set up by the Government of India as a result of the recommendation of the Sanskrit Commission is being located temporarily in the Oriental Institute of the Devasthanam and a sum of Rs. 10 lakhs has been contributed towards the capital expenditure of the Institute to be established in Tirupati.

3. A Statement giving the details of the various other religious, educational, social and cultural Institutions run by the Devasthan Department will be found in Appendix XVIII.

4. The assets, income and expenditure in respect of the temple for the year 1960 are given below:—

Immovable properties	Rs. 7,32,13,471-87
Jewellery	Rs. 1,04,55,657-03
Endowed lands	Rs. 1,31,871-10
	<hr/>
	Rs. 8,38,00,000-00

Income of the temple during the year 1960	Rs. 1,04,17,006-23
Income from offerings of devotees	Rs. 70,00,000-00
Total assets of the temple	Rs. 9,49,20,560-70

About 80% of the income is spent on the objects and purposes of the temple. The daily and periodical offerings are remitted into the State Bank. The gold and silver articles are auctioned every year. 5% of the income is carried to the reserve. The reserve fund at present is Rs. 30 lakhs.

5. We have only a few observations to make in regard to the management of the affairs of this temple. In the first place scrupulous care should be exercised that the over expending activities of the temple resulting undoubtedly in enhanced income and prestige should not leave any right or wrong impression in the mind of the

devotees that the temple is run with a commercial or profit making slant.

6. Secondly a part of the jewellery accumulated with the temple valued over a crore of rupees, not very essential to be preserved for decorating the deity according to usage and tradition may be disposed of and money invested in a productive form. We also feel that some check should be exercised on new jewellery being made at huge cost only to replace the old kundalam, kiritam, bracelet, makhala etc., with a view to finding a scope for utilization of the large surplus that now result.

7. Thirdly care should be taken that in the educational institutions conducted or subsidized by the temple authorities, a religious and spiritual outlook and bias are maintained in the curriculum and by means of adequate scholarships, fellowships, lectureships, etc., devoted to the furtherance of the Hindu ideals of life and religion.

APPENDIX VIII.

List of witnesses who gave evidence before the Hindu Religious Endowments Commission.

<i>S. No.</i>	<i>Name and Address.</i>	<i>Place of Interview.</i>	<i>Date.</i>
47.	Annarao. C., Executive Officer, T.T.Devasthanams, Tirupati. (A.P.)	Tirumala	17—2—61

Page 407.

APPENDIX XVIII.

Religious, Educational, Cultural Art and other Institutions run by Temples, Mutts and other Religious Institutions. Andhra Pradesh.

The Tirumala-Tirupati Devasthanams are running the following institutions:—

- (1) Three high schools, one at Tirupati, one at Vellore and the third at Tirumala .
- (2) Elementary schools, one attached to the orphanage and the other at Tirumalai.
- (3) Sri Venkateswara College for men.
- (4) Sri Padmavati College for women.
- (5) Sri Venkateswara Oriental College for higher education.
- (6) A College for music and dance.
- (7) A training centre for sculpture and temple arts and Nathaswaram School at Tirumalai.
- (8) Veda, Agama and Prabanda patasalas for training archakas and Vedaparayanamdars.

Note:—The Devasthanam conducts Agama examinations every year for archakas throughout the State.

- (9) Summer Schools of Hindu Religion for teachers and students to propagate the fundamentals of Hindu Religion.
- (10) Daily reading of Ramayana and other puranas is done in many temples.
- (11) Sri Venkateswara Orphanage or Balamandir.
- (12) Sri Venkateswara Poor Home for disabled. (Free food is given by the Devasthanam while free medicine is provided by Government).

A STATEMENT ON THE REPORT OF THE H. R. & C. E. COMMISSION.

In the Endowments Commission Report, presided over by Dr. C.P. Ramaswami Iyer they had a good word about the T. T. Devasthanams and suggested that its example could be followed by other temples with advantage. They made three observations regarding T.T.Devasthanams.

1. The first is in regard to the care to be exercised about the avoidance of the impression that it is run with commercial profit making slant.

It may be said here that there has been no change in the fees prescribed for the Darshanams and the festivals for the last 150 years and more. Only with regard to Kalyanothsavam and certain food offerings rates have been revised in proportion to the cost actually incurred. In this temple, any one can perform his pilgrimage without spending a pie. He need get down at the Railway Station, go up the Hills walking, have free darshan during Dharma Darshanam, which has been increased to 14 hours in a day as against 6 hours previously; have Prasadam of food offerings made to the Lord in the Queue, and get down. The payment of one rupee for the early morning Viswaroopa Darshanam on Fridays has been given up.

2. The second observation was with regard to the jewelleries accumulated. The Commission suggested that essential jewels might be preserved for decorating the Deity and those which are not required could be disposed of and money invested in a productive form and also that there should be some check on making of new jewelleries at huge cost out of surpluses.

Here, it may be stated that the practice of the T.T.Devasthanams has been to dispose of all jewels received in the Hundi. Those that are with the Temple and those not useful for decorating the Deity are being utilised for making new jewels. The devotee makes offerings to the Deity and would like that the money should be utilised for the benefit of the temple. He would also like that

facilities should be provided to the pilgrims for Darshanam, accommodation, food, water-supply, sanitation and medical aid. After meeting these requirements, he would not grumble, if the money is utilised for other charitable and educational purposes. Therefore, the pilgrim would like to see that the Lord should be decorated on ordinary occasions with gold jewels and on festival occasions with gem-set jewellery. It was therefore, considered proper and necessary to make a gem-set Kireetam, a gem-set Vaikuntha Hastham and a gem-set Sankham and Chakram for the Lord. Investment in gold jewellery is also considered good. The T.T.Devasthanams has in addition an investment of about one Crore of rupees in Government Bonds and other valuable securities as Reserve fund. Temples should not be affected by the fluctuating revenues from the pilgrims.

After meeting the needs of the Temple, the Devasthanams have been building Choultries for pilgrims and at a cost of thirty lakhs of rupees, a dam has been recently put up for augmenting the water supply at Tirumala. This will be available for the ensuing Brahmotsavam. Begging is prevented on the Hills. The able-bodied are offered work in the several public-works carried on by the T.T.Devasthanams and the disabled are maintained in the Home for the disabled. Destitute children are maintained and educated in Balamandir, established by the Devasthanams. They get first preference in the employment under the Devasthanam. There are also hospitals and leprosy homes to take care of the sick.

3. The third observation is with regard to the Educational Institutions run by the Devasthanam out of the surplus funds.

After meeting the requirements, money is being spent on education. Devasthanam is directly maintaining Veda, Agama and Prabandha Patasala to train Temple Priests, an Oriental High School with nineteen hours of study in Sanskrit, an Oriental College with Siromani courses in Sanskrit and Vidwan courses in Telugu, Tamil and Hindi are also being run. There are Sri Venkateswara College for Men, Sri Padmavathi College for Women and also a College for Music and Dancing maintained out of the funds of the temple. In addition to the Oriental High School at Tirumala, there are two other High Schools, one at Tirupati and another at Vellore. There are also schools run for Nadaswaram

Music and for Sculpture. There is a degree course in Oriental Culture introduced in the S.V.College at Tirupati in Hindu Philosophy, Hindu Religion and comparative religions. There are also degree courses in Sanskrit and Telugu incorporating the same syllabus of Siromani in Sanskrit and Vidwan in Telugu to enable them to have equal chances along with the other graduates in employment and in addition they get preference in employment in Temple services.

The students of the Music College and those studying B.A. in Sanskrit and in Oriental Culture and those studying in the Oriental College, Oriental High School free education is given and those studying in the Sri Veda, Prabhandha and Agama Schools and in the Schools of Silpa and Nadaswaram get free boarding and lodging besides free tuition.

In addition to the educational institutions run by the Devasthanam directly, it has also helped in the establishment of the Sri Venkateswara University at Tirupati with property worth of about fifty lakhs of rupees given to them and a recurring grant of two and half lakhs of rupees every year. It has also aided in the establishment of the Engineering College, the Medical College, the Agricultural College and other educational institutions at Tirupati in addition to contributing twenty lakhs of rupees for the S.V.Ruia Hospital. Gardens are also being developed to beautify the Temples and for supplying flowers to the Lord.

Under the Srinivasa Mission, several information centres are opened at several State capitals to serve the pilgrims with all information about pilgrimage to Tirupati, to have Devasthanam publications available for the public and to hold religious discourses. A beginning has been made by the Establishment of a College at Delhi to impart education and to publicise the activities of the Devasthanam. Ninety percent of the recurring expenditure and half of the capital expenditure is met by the Government of India by way of grants. A valuable site of fifteen acres in the Ring Road area at Delhi was given by Government of India for the construction of the College Buildings. Provision has been made in these colleges for teaching South Indian languages for the benefit of those that serve in those areas.

There is Summer School of Hindu Religion run every year for the benefit of the teachers giving stipends to them imparting fundamentals of Hindu Religion and other subjects relating to Temples by eminent Pandits and scholars. Puranas are read in the Temples particularly Ramayana for the benefit of the pilgrims and the public to inculcate the principles of Dharma. Mention has to be made about the Central Institute of Sanskrit established by the Government of India at Tirupati with the aid as matching grant of 10 lakhs of rupees and site for buildings given by the Devasthanam. Everlong there may be an Institute for Hindu Religion also.

The aim of the Tirupati Devasthanams is to develop Tirupati as a Religious and Cultural Centre.

C. ANNA RAO,
Executive Officer.

**REPORT OF
HINDU RELIGIOUS ENDOWMENTS COMMISSION
(1960—1962).**

CHAPTER XI—Page 128—Para 25.

In most ancient temples and also in many temples constructed recently, there obtains the institution of what is called “dittam” in South India (which is a prakrit form of dishta in Sanskrit, namely, ordained or prescribed). In respect of many of the services in a temple and many rituals and offerings, the quantity of grain, milk, ghee, clarified butter, vegetables, oil, incense, and many other articles is to be found laid down in the ancient records of the temples (if not in the document of foundation), or it may be inferred from the accounts and records of the temple. Similarly, the type and number of jewels with which the image is adorned and the kind of ornamentation by flowers and otherwise are also often prescribed. The question often arises as to whether the exact quantity that was available for a certain sum of money in the old days is still to be regarded as essential even though the prices of commodities have appreciated enormously. Many trustees, archakas and pujaris have insisted that the old quantity must not be deviated from, notwithstanding changed circumstances and enhanced prices of the present day. For instance, in Nathdwara and other temples, it has been insisted that the same quantity of cooked rice must be prepared today as was the case one hundred or two hundred years ago for distribution to the pilgrims (or for auction as has been noted by us). It is with reference to these problems that the observations of their Lordships of the Supreme Court in the Dargah Committee, Ajmer Vs. Syed Hussain Ali (A.I.R. 1961 Supreme Court 1402) become relevant and pertinent:

“Whilst we are dealing with this point it may not be out of place incidentally to strike a note of caution and observe that in order that the practices in question should be treated as a part of religion they must be regarded by the said religion as its essential and integral part; otherwise even purely secular practices which are not an essential or an integral part of religion are apt to be clothed with a religious form and may make a claim for being treated as religious practices

within the meaning of Art. 26. Similarly, even practices though religious may have sprung from merely superstitious beliefs and may in that sense be extraneous and unessential accretions to religion itself. Unless such practices are found to constitute an essential and integral part of a religion their claim for the protection under Art. 26. may have to be carefully scrutinised; in other words, the protection must be confined to such religious practices as are an essential and an integral part of it and no other."

The judgment may be rightly construed as indicating that the exact quantity should not be regarded as a matter of fundamental religion but as a religious practice or observance which can be modified to suit altered circumstances. It does not appear that the Articles in the Constitution relating to non-interference with religion can and should be so applied as to stereotype quantities and values which may change from time to time. It is pertinent in this connection to quote the observations of Mukerjee J. in his judgment in *Commissioner Hindu Religious Endowments, Madras Vs. Sri Lakshmindra Teertha Swami of Shri Shroor Mutt* (A.I.R. 1954 S.C. 282).

"Of course, the scale of expenses to be incurred in connection with these religious observances would be a matter of administration of property belonging to the religious denomination and can be controlled by secular authorities in accordance with any law laid down by a competent legislature; for it could not be the intention of any religion to destroy the institution and its endowments by incurring wasteful expenditure on rites and ceremonies. It should be noticed, however, that under Art. 26 (d) it is the fundamental right of a religious denomination or its representative to administer its properties in accordance with law; and the law; therefore, must leave the right of administration to the religious denomination itself subject to such restrictions and regulations as it might choose to impose."

Having regard to what has been stated above, it appears that amendment of the Constitution is necessary for this purpose, but if the Constitution is sought to be amended, as we have suggested it may be, it is suggested that opportunity may be taken in that connection to place this matter also beyond all doubt whatsoever.

As matters relating to religious practices or usages may assume crucial importance, we have suggested in paragraphs 19 to 23 that these matters should be decided by the Tribunal in the very first instance, instead of by the Commissioner.

CHAPTER—XIV.

Extracts from the Judgment in the case of Durgah Committee V.S. Hussain Ali (A.I.R. 1961 S.C. 1402). (Page 144).

(33) We will first take the argument about the infringement of the Fundamental Right to freedom of religion. Articles 25 and 26 together safeguard the citizens' right to freedom of religion.

Art 25 (1), subject to public order. Morality and health and to the other provisions of Part III, all persons are equally entitled to freedom of conscience and their right freely to profess, practise and propagate religion. This freedom guarantees to every citizen not only the right to entertain such religious beliefs as may appeal to his conscience but also affords him the right to exhibit his belief in his conduct by such outward acts as may : to him proper in order to spread his ideas for the benefit of (Article 26 provides that subject to public order, morality and every religious denomination or any section thereof

:-

- (a) to establish and maintain institutions for religious and charitable purposes;
- (b) to manage its own affairs in matters of religion;
- (c) to own and acquire movable and immovable property; and
- (d) to administer such property in accordance with law.

The four clauses of this article constitute the fundamental freedom guaranteed to every religious denomination or any section thereof to manage its own affairs. It is entitled to establish institutions for religious purposes, it is entitled to manage its own affairs in the matters of religion, it is entitled to own and acquire movable and immovable property and to administer such property in accordance with law. What the expression "religious denomination" means has been considered by this Court in Commissioner Hindu Religious Endowments, Madras V. Lakshmindra Thirtha Swamiar, 1954 S.C.R.

1005; (A.I.R. 1954 S.C. 282). Mukherjee, J., as he then was, who spoke for the Court, has quoted with approval the dictionary meaning of the word "denomination" which say that a "denomination" is "a collection of individuals classed together under the same name, a religious sect or body having a common faith and organisation and designated by a distinctive name." The learned Judge has added that Art 26 contemplates not merely a religious denomination but also a section thereof. Dealing with the question as to what are the matters of religion, the learned Judge observed that the word "religion" has not been defined in the Constitution, and it is a term which is hardly susceptible of any rigid definition. Religion, according to him, is a matter of faith with individuals or communities and it is not necessarily theistic. It undoubtedly has its basis in a system of precepts or doctrines which are regarded by those who profess that religion as conducive to their spiritual well-being but it is not correct to say that religion is nothing else but a doctrine or belief. A religion may not only lay down a code of ethical rules for its followers to accept, it might prescribe rituals and observances, ceremonies and modes of worship which are regarded as integral parts of religion, and these forms and observances might extend even to matters of food and dress (pp. 1023, 1024) (of S.C.R.); (p. 290 of A.I.R.). Dealing with the same topic though in another context, in *Venkataramana Devaru V. State of Mysore*, 1958 S.C.R. 895; (A.I.R. 1958 S.C. 255). Venkataramana Aiyar, J. spoke for the Court in the same vein and observed that it was settled that matters of religion in Art. 26 (b) include even practices which are regarded by the community as part of its religion and in support of this statement the learned Judge referred to the observations of Mukherjee, J., which we have already cited. Whilst we are dealing with this point it may not be out of place incidentally to strike a note of caution and observe that in order that the practices in question should be treated as a part of religion they must be regarded by the said religion as its essential and integral part: otherwise even purely secular practices which are not an essential or an integral part of religion are apt to be clothed with a religious form and may make a claim for being treated as religious practices within the meaning of Art. 26. Similarly even practices though religious may have sprung from merely superstitious beliefs and may in that sense be extraneous and unessential accretions to religion itself. Unless such practices are found to constitute an essential and integral part of a religion their claim for the protection under Art 26 may have to be carefully scrutinised; in other words the protection must be confined to such religious practices as are an essential and an integral part of it and no other.

**EXTRACT OF THE REPORT OF THE
HINDU RELIGIOUS ENDOWMENTS COMMISSION
GOVERNMENT OF INDIA, MINISTRY OF LAW
(1960—1962)**

CHAPTER XVI

Summary of recommendations.

(1) This Commission is definitely of the opinion that those States where there are no enactments governing Hindu religious endowments (namely, Assam, Punjab, West Bengal and Uttar Pradesh) should speedily undertake suitable legislation in this behalf. (Ch. III).

(2) This Commission desires to suggest to the Central Government the desirability of bringing into operations a uniform pattern of legislation dealing with the administration and management of religious endowments of all the communities in India whilst making such special provisions as may be necessary to deal with the special problems of the religious endowments of individual communities. Such legislation has, naturally, to be undertaken only after ascertaining the views of the communities, which have not been included in our survey.

Such uniform legislation may incorporate with advantage the provisions of clauses 5,11,12,13,14, and 15 of the Religious Trusts Bill, 1960 (Ch. III).

The legislation recommended by us relates to topics which appertain to the concurrent list in the schedule to the Constitution. Where State legislation has already been undertaken and implemented, the suggestions that we make will supercede the provisions of the local legislation to the extent to which they are inconsistent with our recommendations. Where states have not passed any legislation regarding religious endowments the provisions that we have recommended will be embodied in a statute which will apply *suomotu* to those States unless and until they pass legislation carrying out the objectives of our recommendations.

(3) No claim of a proprietary nature on the part of archakas, pujaris or pandas in offerings made by devotees to temples should in our opinion be recognised. (Ch. IV).

(4) Subject to what follows in (5) below, if offerings or gifts for his services are made to an archaka, panda or pujari personally on account of the veneration and respect due to that person, then they will inhere in the person in question and be treated as his own but in such a case they should be received and kept separately and distinctly and should not be mixed with the offerings made to the deity as a juristic entity. Where offerings are made to a temple without specially designating whether they are to the officiating priest, mahant, archaka etc., or to the deity, then they should be treated as belonging to the deity as a juristic entity.

It is essential to lay down that where the public or a section of the public have traditional, customary and unrestricted access where a temple is maintained within residential premises if offerings and gifts are received by the temple authorities from the public or a section thereof at the time of worship or other religious service, it should be treated as a public temple and should cease to be treated as private one.

In the case of temples, the trustee or shebait should not be allowed to claim any personal or proprietary interest in the management of the institution and the offerings and donations and gifts made by worshippers to the deity and should be strictly accountable to the public for them. The Constitution should, if necessary, be amended so as to make the position absolutely clear, thereby preventing the possibility of any trustee or shebait attempting to prefer any such claim to absolute or heritable ownership in future either in his office or in respect of gifts and offerings by devotees. Of course, if in any institution, a shebait, archaka or pujari engaged in any religious service, he may be adequately remunerated for such service but the right to the office of shebait and emoluments there of should not be regarded as private property. (Ch. IV).

(5) Where offerings are made to the head of a mutt and are not earmarked or specially designated as personal gifts or donations to him they should be regarded as the property of the mutt and should be utilized for the purposes of the mutt. (Ch. IV).

(6) All mutts should be treated as public religious endowments in the sense that the public or a substantial portion of the public is interested in their upkeep, conduct and management.

The original purpose of all mutts should be recognized as comprising religious instruction and propagation of religious tenets of sampradayas and the teaching and training of monastic and lay disciples and followers. (Ch. IV).

(7) Having regard to the long continued practice and traditions of many mutts, the property rights of the head of the mutt in offerings known as padakanikas and parnamis may be recognised to the extent that while the head of a mutt has a right to disburse them at his discretion during his life time for furtherance of the objects and purposes of the mutts and religious and charitable objects consistent with those objects and purposes, any of those offerings or their proceeds remaining undisbursed at the end of his life, should automatically vest in the mutt. It is of course to be understood that the head of a mutt being a religious preceptor and not a bare trustee is entitled to spend the income of the mutt whatever be the source, for the maintenance, accommodation and legitimate travels of himself and his sishtyas and disciples suitably to the status and dignity and traditions of the mutt and so as to carry out the essential objectives of mutts—namely the propagation of the tenets and sampradaya of the mutt in question and for the propagation of Hindu religion and culture generally. (Ch. IV).

There are provisions in the Civil Procedure Code exempting certain persons from personal appearance in courts. It is for consideration whether this privilege should not be extended to the accredited and recognised heads of mutts of accepted sanctity and authority. (Ch. IV).

(8) Every State should set up in one or more important Hindu religious centres schools or institutions wherein archakas, pujaris and pandas are given instruction in agamas, archana, puja paddati, rituals etc., according to a prescribed syllabus with provision for both elementary and advanced training. The elementary training should provide for (a) a working knowledge of Sanskrit, (b) a knowledge of the agamas, rituals and mode of worship of the respective sampradayas to which the archakas belong and the sthal-

puranas of the institutions to which they may be attached, and (c) a good working knowledge of the regional language or languages so as to enable them to explain to worshippers with facility the meaning and significance of the mantras and archanas. (Ch. V).

Advanced training should in addition provide for the study of selected Shastras and the Darśanas or philosophies of Hinduism in general with particular emphasis on the tenets, etc., of the sampradaya to which the archakas belong the institution should provide for refresher courses for the archakas already serving in the temples and part time courses for such Hindu students from secular educational institutions who may volunteer for such training in their leisure hours. There may be a system of awarding stipends to students who are willing to take up such training, preference being given as far as possible to the students from the families of the hereditary archakas and pujaris. The training should be organised in such a manner as would cater to the needs of the main sampradayas in the State. The institution should be financed from the surplus funds of the religious institutions of the main sampradayas pooled together on a Central basis or in different centres or regions from the pooled funds of a group of temples pertaining to a particular sampradaya, whichever course may be found appropriate. (Ch.V).

(9) Provision should be made for prescribing minimum qualifications for the archakas to perform archana or puja in the temples. We recommend that such qualifications may, subject to a suitable modifications in view of the local conditions, be (a) a working knowledge of Sanskrit, (b) a good knowledge of the mantras, agamas, rituals and mode of worship, of the sampradaya concerned and (c) a knowledge of the stahlapurana and traditions of the institution to which they are attached or may be attached.

They should in addition be proficient in the regional languages so as to enable them to explain with facility the meaning and significance of mantras and archanas to pilgrims devotees and worshippers. Further they should possess a good moral character and basic learning so as to inspire reverence in the worshippers. (Ch. V).

(10) Hereditary rights of succession wherever archakas and pujaris enjoy such rights need not be abolished. However, every archaka, whether hereditary or non-hereditary should be required

to undergo some minimum tests of fitness and should qualify himself to perform his duties efficiently and properly. If the hereditary archakas are not so qualified, they may be required to appoint qualified deputies in their places until they or their descendants qualify themselves. In the matter of appointments first preference should be given to qualified persons who have a hereditary right. (Ch. V.)

(11) As already indicated the archakas, pujaris, etc., should not be allowed to have a proprietary right to any part of the offerings made before the deity. They should also not enjoy any proprietary right of Custody of the jewels and other valuable articles belonging to the temple. If necessary the Constitution should be amended to make this point clear. (Ch.V).

(12) It is absolutely essential that archakas and pujaris should be ensured a minimum living wage and their emoluments fixed in suitable grades of various categories in order that they may not resort to beggary or extortion. They should also be allowed the benefit of a provident fund and pension at least in the case of big temples which can afford the same. The facility of free residence, near the temple, should also be provided as far as practicable.

The minimum emoluments even in the case of archakas in small temples should be at least at Rs. 60 p.m. in addition to dearness allowance and other allowances admissible to persons in Government service in the corresponding grades in the State service. (Ch.V).

In cases where temples are, out of their own resources, unable to afford such payments, the pooling system already adverted to in respect of the income of temples of the same sampradaya should be resorted to.

(13) The conditions of service of archakas and pujaris should be prescribed by rules and should inter alia provide for fines and suspension or removal from their office for misconduct or negligence of duty, disobedience of the directions of the trustees or other authorities concerned with the affairs of the temples. Adequate provision should be made for a right of appeal to a superior authority against the decision of a subordinate authority awarding punishment particularly in the matter of suspension or removal from office or reduction in emoluments. (Ch. V).

(14) A code of conduct should be prescribed by rules for the archakas. (Ch. V).

(15) A tariff containing a regulated scale of fees payable by the worshippers at the temples concerned for services like utsavas, pujas, abhishek, etc., should be prescribed and prominently exhibited in the temples. Persons should in all cases be issued receipts for the amounts paid by them. (Ch. V).

(16) The State laws wherever they exist or are under contemplation should make suitable provision to implement the foregoing recommendations. (Ch.V).

(17) As one of the primary objects of temples there should be a provision for reading and exposition of the scriptures, Puranas, etc. (especially of those relating to the institution and the presiding deity) and discourses thereon in a manner relevant to and in conformity with, the sampradaya of the temple or mutt concerned and provision should be made for this purpose within the premises of the temple or the mutt or in some other suitable place. Provision should also be made for inculcating religious and ethical ideals in the minds of worshippers and the visiting public by the exposition of scriptures and their episodes and extracts from the Puranas, Itihasas etc. (Ch. V).

(18) Arrangements should be made daily and/or on the occasion of an utsava, abhishekam or archana for the giving of a full account for the benefit of the pilgrims in the regional language, of the history of the temple and its traditions and significance. These discourses should be based on the relevant scriptures, Puranas and traditions and be designed to inform the lay public of the details regarding the temple and the import of the various ceremonies performed and the prayers actually offered. We commend in this connection the system in vogue in the Badrinath temple and some other temples in the country. (Ch. V).

(19) Trained religious teachers may, wherever practicable, be employed on a whole-time basis to go round in a manageable group of institutions belonging to a particular sampradaya placed under their charge in order:—

- (a) to guide and supervise the work of archakas and ensure that worship in a temple is conducted properly in accor-

dance with the tenets and usages of the sampradaya concerned; and

- (b) to give discourses, lectures, etc., to the members of the Hindu public so as to bring about religious revival and enlightenment. (Ch. V).

(20) The State laws particularly in Northern India (wherever such exist or are under contemplation) should specifically provide for controlling and regulating the activities of the pandas. Their compulsory registry and a specified scale of fees and disciplinary jurisdiction over them in the case of misconduct or exploration should be invariably laid down. (Ch. V).

(21) Pandas in important Hindu religious centres should be encouraged to organise themselves to act as qualified pilgrim guides. Adequate arrangements should be made to help them by providing a short course of training. (Ch. V).

(22) A system of licensing of pandas should be brought into vogue and none other than those licensed should be allowed to officiate as priests or act as guides. A code of conduct should be prescribed by rules. (Ch. V).

(23) There should be provision in the State laws enabling Government to lay down the maximum and minimum charges for particular services rendered by pandas and the scale of charges should be prominently displayed on notice boards in the temple; and pandas who take more than the prescribed maximum charges from pilgrims or harass them in any other manner should be dealt with by way of suspension or dismissal and cancellation of their licenses. (Ch. V).

(24) Some type of queue system should be introduced in all important temples where pilgrims in large numbers congregate. The system followed in Tirupati can with advantage be adopted. (Ch. V).

(25) Wherever pandas officiate as priests or perform other services in the temples, it should be insisted that they should be duly qualified for the duties which they are expected to perform. In the case of persons having hereditary rights, they should be required unless and until they are personally qualified to nominate qualified

deputies for the jobs and to hold themselves responsible for all the acts done by their deputies. (Ch. V).

(26) Pandas also should have no proprietary right to any part of the offerings made by worshippers to the deity in the temples. Wholly voluntary gifts made to them personally stand on a separate footing and if specially meant for them personally and not for the institution they may be treated as their own. (Ch. V).

(27) In all States having at present no enactment with regard to religious endowments, it is necessary *inter alia* to set up by statute a well-defined machinery to exercise effective control over trustees who are responsible for the day to day management and administration of the institutions, following the pattern set up by the States who possess such enactment. Local variations may of course be found necessary. (Ch. V).

(28) There should be adequate provision in such legislation for the maintenance of proper accounts, audit of such accounts, framing of budgets etc., by the trustees or other persons in charge. (Ch. V).

(29) The appointment of trustees, their selection or election, their administration in regard to religious matters and the power vested in them to use the funds of the trust with a view to furthering the objects of the trust may be regulated in accordance with general and local custom and usage and in consultation, wherever practicable with accredited and reputable representatives of the *sampradaya* concerned and others who may be specially qualified to advise on Hindu religion and religious practices. There should be, however, adequate provisions so as to enable the authorities to interfere effectively, whenever it is found that the above objectives and purposes are not duly carried out or are frustrated. (Ch. VI).

(30) In all cases, as regards the current revenues, if the budget is properly drawn up, the true surplus can be ascertained. Where the objects of an endowment are clearly specified in a trust deed, court scheme or other document or are undisputed there will be no difficulty in finding out what sum would be left after those objects have been duly carried out. Such sum would be the surplus. Where no such specific objects can be discerned

from documents or the custom and usage of the institution the recommendation made below as regards obligatory objects and discretionary or optional objects should in our opinion apply subject to such priorities as may be appropriate in each case and to the amounts considered adequate in respect of each of such objects. These two limitations would be matters for consideration when budgets are prepared. (Ch. VII).

(31) If there is a surplus available in any religious institutions, we think that it ought to be their primary objective to arrange for intensive and liberal education in the ideals and doctrines that have found expression in these institutions. For this purpose the surpluses of institutions following the same sampradaya may usefully be pooled together to enable the starting of centres of instruction in selected places. The curriculum and course of studies may be framed on the analogy of the theological universities of the West and of Taxila, Nalanda and Kanchipuram in the past. With reference to Nalanda, especially, there are ample materials for such a purpose. (Ch. VII).

(32) Contributions for the establishment of centres of instructions referred to in (31) above may be made from endowments wherever possible voluntarily, but power may be taken by legislation to require the managements of endowments to make such contributions where there is a definite and ascertainable surplus. (Ch. VII).

(33) A common good fund on the lines of that provided for in section 97 of the Madras Hindu Religious and Charitable Endowments, 1959 (22 of 1959) might be created in all States and funds thus available be utilized not merely for renovation and preservation of temples in need of help and for the promotion and propagation of the tenets common to all or any class of religious institutions but also as stated above, for the performance of the essential services in temples which have no resources even for such services.

It would be very advantageous if on a voluntary basis the same type of common good fund can be inaugurated in the case of the mutts either generally or mutts following the same sampradaya, for the purpose of carrying out either for the benefit of whole Hindu community or for the mutts of a particular sampradaya the original purposes of such institutions. (Ch. VII).

(34) We consider that it would be desirable to divide the objects and purposes of religious institutions into two categories one obligatory and other desirable or optional for the purposes of utilization of funds. We would suggest that the following may be considered to be the obligatory objects or purposes:—

- (1) The due maintenance of the objects of the institution and the proper performance of the services therein in conformity with 'dittam' namely what is ordained or prescribed.
- (2) Payments of the salaries or allowances due to the archakas and pujaris and other servants of the institution and the adequate training of these functionaries such as archakas, adhyapakas, Vedaparayanikas and othuvars (reciters of holy texts).
- (3) The due discharge of liabilities of loans binding on the institution.
- (4) The repair, renovation or extension of the buildings connected with the institution. Due care should be taken that adequate provision is made for those purposes.
- (5) The contribution to the reserve fund of the institution which may be fixed at 5 per cent of the income.
- (6) Maintenance of a working balance.

The desirable or optional objects may be the following:—

- (1) Arrangements for providing amenities to the pilgrims, e.g., accommodation, food, water supply, lighting, sanitation and supply of wholesome food, where the custom of nai-vedyam or bhog obtains.
- (2) Grant of aid to other religious institutions which are poor or in needy circumstances, of the same sampradaya as far as possible.
- (3) Flower gardens and goshalas.
- (4) Propagation of the tenets of the temple and the fundamentals of Hindu dharma common to all sampradays.
- (5) Publication of Agamas and history of the temple, provision of libraries with religious books and publication of religious literature and making them available to the public free of cost or at a nominal charge.

- (6) Provision for religious discourses and kalakshepams.
- (7) The grant of scholarships or stipends to Hindu students who study in educational institutions and also undertake to study the Hindu religion and be examined as to their progress.
- (8) Promotion of temple architecture, sculpture and fine arts.
- (9) Establishment and maintenance of institutions wherein both modern as well as Hindu religious education is imparted.
- (10) The establishment and maintenance of colleges or institutions for the study of Hindu religion, philosophy, Vedas or the agama sastras or contributions thereto.
- (11) Establishment and maintenance of orphanages for Hindu children.
- (12) Establishment and maintenance of asylums for leper patients and/or persons suffering from other serious ailments.
- (13) Establishment and maintenance of poor homes for destitute and physically disabled Hindu widows, aged people and children.
- (14) Establishment and maintenance of hospitals and dispensaries for the benefit of pilgrims, worshippers and devotees. (Ch. VII).

(35) In case of mutts, the funds should primarily be spent on the expounding and popularising of the tenets of Hinduism or of a particular sampradaya and for training and teaching disciples. Such teaching and training may be entrusted to persons belonging to the categories of qualified sadhus or qualified lay teachers. If any surplus is left after fulfilling the primary objects, it may be expended on desirable objects indicated in (34) above. (Ch. VII).

(36) The doctrine of cy-pres should be applied to the surplus funds of religious institutions and where there is no statutory provision for such application definite provision should be made on the lines of those contained in sections 55 and 56 of the Bombay Public Trusts Act, 1950 and section 66 of the Madras Hindu Religious and Charitable Endowments Act, 1959. (Ch. VII).

(37) Provisions on the lines of sections 13 and 14 of the U.K. Charities Act, 1960 may also with advantage be adopted in our laws for the application of the doctrine of cy-pres. The doctrine of cy-pres in the opinion of the Commission is not in essence different from the basic Hindu definition of *Ishta* and *Purtha* as comprising both religious and charitable objects. (Ch. VII).

(38) The system of hereditary succession to trusteeships or other offices in temples, wherever it exists, may be allowed to continue. It is, however, necessary for the administrative authorities to have control over the above functionaries in the same manner in which they are having control over the non-hereditary ones. (Ch. VIII).

(39) So far as succession to the headship of mutts and temples is concerned, each institution should be allowed to follow its own prevailing custom, usage or tradition, where it is clearly established.

(40) The persons who succeed to the headship of mutts should possess the following essential qualifications:—

- (a) They should be men of unquestionable moral character and religious temperament;
- (b) They should be fully conversant with the particular systems of philosophy of the institutions of which they are the heads and also be able to expound the tenets of the concerned sampradaya to the disciples and devotees. (Ch. VIII).

(41) Matters like claims to hereditary trusteeship and other similar offices in temples, succession to headship of mutts and determination of the suitability of persons who succeed to the headship of mutts with reference to their qualifications should in case of dispute be decided by a statutory Tribunal to be set up for the purpose. (Ch. VIII).

(42) The Hindu Succession Act, 1956, should not be made applicable to succession to headship of religious foundations. (Ch. VIII).

(43) The Hindu Succession Act, 1956, may be amended, if necessary, to make it clear that the property acquired by and belonging to a sanyasin would not pass to his blood relations in the

poorvashrama family. Similarly, a sanyasin who has connections with his natural family should have no claims to property of a non-sanyasin who was related to him by blood in his poorvashrama days. (Ch. VIII).

(44) Hindu temples may with advantage pool their resources and undertake the work of repair and renovation on the lines on which this work is being done by the Jain Community. (Ch. IX).

(45) Large accumulations of Jain trust funds particularly Devdravya and Gyandravya which are reported to be lying idle and unused should be diverted with suitable safeguards for utilisation on objects designated by those expressions elsewhere or on objects nearest to the original objects in the respective Kshetra. Surplus funds in the Gyan Kshetra or a substantial portion of such surplus on a percentage basis may be pooled together at least in States where Jain shrines and institutions are concentrated (for example, in Mysore, Maharashtra, Gujarat, Rajasthan and Bihar) and the money may be utilised towards organising some centres in the country on a zonal basis for the study and spread of Jain philosophy. Similarly funds from the accumulated surpluses in Dev Dravya may also be pooled together for the purpose of repair and renovation of Jain temples. (Ch. IX).

(46) The Tribunal contemplated by the Commission after consultation with the persons and interests concerned should be empowered to divert the surplus funds of a particular Kshetra to finance a deficit trust so as to be utilised for identical purposes. In the case of Digamber Jains their pooling or diversion of funds should be a comparatively simpler affair as they have a single fund known as 'Bhandar' which can be used for any good object. (Ch. IX).

(47) The States concerned should scrutinise their laws so that a proper machinery for administering the aforesaid pooled funds may be brought into existence. (Ch. IX).

(48) In all matters of importance, e.g., diversion of funds in the various Kshetras, utilization of funds pooled from various sources, matters of religious practices, etc., the authorities including the Commissioners and the Tribunal should act in consultation with prominent Jains belonging to the Svetamber and Digambar groups, as the case may be, either in their individual capacity or as office

holders of important and representative Jain organisations in a State. (Ch. IX).

(49) Jain trusts, like all other trusts, should also be required to frame budgets, keep regular accounts and submit such accounts for audit. (Ch. IX).

(50) As far as possible, no vested interest should be allowed to be created in the management and administration of Jain trusts. (Ch. IX).

(51) We are of the view that the same type of supervision and control is appropriate in respect of Buddhist endowments as in the case of Jain endowments. In all cases of importance the authorities before taking important decisions as to managements and administration should consult accredited organisations and representatives of the Buddhist faith. (Ch. IX).

(52) The authority in charge of Hindu religious endowments in each State should exercise the utmost vigilance in preventing alienations or misappropriations of their property, and where alienations have already taken place, he should take speedy action wherever practicable, to have such alienations set aside and the alienated properties restored to the endowment concerned. Alienated property and its proceeds should be followed in these hands of the alienees who should be made accountable for the proceeds. (Ch. X).

(53) We are definitely of the opinion that Articles 134 B and 134 C in the First Schedule to the Indian Limitation Act, 1908 (9 of 1908) should not apply to alienations by the incumbent of a mutt or the manager, trustee or dharmakarta of a temple, which are colourable or for inadequate consideration and that there should be no limitation in respect of proceedings to recover or to follow up and obtain an account of the proceeds of the institution in the hands of alienees. (Ch. X).

(54) Section 10 and Articles 134A 134B and 134C of the Indian Limitation, 1908 (9 of 1908) should, as indicated above, be amended so as to provide, whether against the trustee or his alienee, for suits in such cases to follow the trust property or its proceeds and to implement the accountability for the proceeds in the hands of

those who are liable to such accounts. Such suits should be exempted from the bar of limitation. (Ch. X).

(55) If the implementation of the recommendation in (54) above attracts any of the provisions as to fundamental rights of property, the Constitution should be suitably amended so as to clarify and place beyond all doubts the status and obligation for the matadhipatis and dharmakartas, managers, shebaitis, managers and trustees of temples and other religious endowments. (Ch. X).

(56) Provisions on the lines of those contained in sec. 109 of the Madras H.R. & C.E. Act, 1959 should be embodied in other State enactments to prevent wrongful alienations. Provisions should also be made to declare that any alienation made in future without the requisite sanction of the authority concerned will be ab initio null and void. (Ch. X).

(57) We are strongly of the opinion that where the custom or usage is that the head of a religious institution should be a celibate he should not be permitted to marry and that where he marries in violation of such custom or usage steps should be taken to remove him immediately. (Ch. X).

(58) Six out of the seven members of the Commission are of the view that the executive administration of temples by a single officer will be more expeditious and efficient than administration by a body of persons or Board of Commissioners (Ch. XI)

(59) The appointment of Commissioners in the States should be made by the Governor of the State in his individual capacity after such consultation as he deems to be necessary with the religious and secular interests concerned.

(60) We do not favour the continuance of advisory boards or committees whose utility has been shown to be very limited and which have in practice been very ineffective. It has been found by experience that such bodies tend to the creation of factions and vested interests by reason of which administration is impeded or nullified. (Ch. XI).

(61) Whenever there is any disputed question relating to religious usage of a particular institution or sampradaya, the Commissioner should after consulting qualified persons belonging to

sampradaya or sect concerned from out of a list of assessors to be maintained by him, be entitled in cases of emergency to pass orders subject to the ultimate jurisdiction of the Tribunal referred to hereinafter. (Ch. XI).

(62) There may be a Central Committee composed of leading members (including both lay people and sadhus and sanyasis) who may be available for consultation so as to enable the Tribunal hereinafter to obtain authoritative and practical solutions to the questions coming before it. To experiment of forming such a committee should be tried. It cannot be forgotten that the success of the experiment will be wholly dependent on the eminence and influence of the members of such a committee and their determination to take a detached view and arrive at harmonious conclusions (Ch. XI).

(63) The Commissioners in the States should have no powers of appointment and removal of trustees as under certain enactments now in force; such powers should be vested in the Tribunal referred to hereinafter. In cases, however, where a matadhipati dies or is removed or for other reasons, is not able to function, and there is no one duly selected to succeed him, or where on account of any act of clear misconduct, misappropriation or other breach of trust, it becomes necessary to take urgent action the Commission may be empowered to suspend the person in default and where necessary, to make temporary appointments to the office concerned and to take all other requisite measures and make a report as soon as practicable to the Tribunal for final orders. His action should be operative and valid until such final orders are passed by the Tribunal. In the case of temple trustees, Dharmakartas and other functionaries, the powers vested in the Commissioner may be on the lines of those laid down in the Madras and Andhra legislation on the subject. (Ch. XI).

(64) Appeals against the decisions of the Commissioner may be preferred to a duly constituted Tribunal which may, besides appellate jurisdiction and revisional jurisdiction over State Commissioners, have exclusive original jurisdiction in the following matters:—

- (a) succession and appointment to hereditary offices such as hereditary trustees, heads of mutts, etc.,

- (b) determination of what are matters of religion or essential religious practices and what are ancillary accretions or unessential accretions.
- (c) Such other matters of basic importance in relation to the conduct and management of temples and mutts as in their opinion demand adjudication or decision having regard at the same time to such proved custom, usage or tradition as the Tribunal may find to be established. (Ch. XI).

(65) The Tribunal may consist of five or more members who are Hindus by faith and conviction believing in Hindu scriptures and temple worship. It should include at least.

- (a) a judicial member who has been or is eligible for being appointed as a High Court Judge and who is to be its President.
- (b) a member who has held a senior administrative office under the Government and has had adequate administrative and/or financial experience for not less than ten years under Government.
- (c) a member who is specially conversant with Hindu scriptures and religion and religious practices and with the working of Hindu religious endowments. (Ch. XI).

(66) The Tribunal should, without prejudice to the provisions of (62) above, be empowered to consult as assessors such leaders of the denomination or sampradaya concerned and such others as are generally recognised to be fit to give advice in matters pertaining to the sampradaya, custom or usage coming up for decision before the Tribunal. Such other persons or organizations as may be specifically competent in this behalf may also be consulted. (Ch. XI).

(67) The Commissioner may be authorized to refer to the Tribunal for its opinion, advice or adjudication any matter or question as to which he feels the necessity for such guidance (Ch. XI).

(68) The members of the Tribunal will be appointed by the President of India on the advice of a committee of eminent and

impartial advisers chosen by him. The members will enjoy a term of office of five years renewable for not more than an additional term at the discretion of the President. They will be governed by such conditions of service as may be prescribed by rules. (Ch. XI).

(69) The Tribunal may function in as many benches as it considers expedient having regard to the quantum and nature of work. Every such bench will consist of at least three members with the qualifications as already indicated. Benches may be constituted as far as possible for each State or a group of contiguous States. Attention in this connection is invited to the constitution of the Income-tax Appellate Tribunal. The Tribunal proposed by us may also be given the power to co-opt as full members not more than two persons on each occasion who are especially competent to offer opinion and advice on any particular matter or matters coming before them. (Ch.XI).

(70) Appeals against the decisions of the Commissioners at present lying to the State Government or courts concerned should hereafter lie exclusively to the Tribunal.

(70 A) Litigation under sections 92 and 93 of the Civil Procedure Code involves an often unrecompensed expenditure of money and energy on the part of the members of the public setting the law in motion. The person in possession is able to utilise the funds of temple or mutt in question and can prolong the litigation indefinitely. It should be provided that in such legal proceedings the defendant should be made personally liable for costs when he has been in the wrong, and unless his contentions are found to be just and are upheld he will not be entitled to spend the funds of the institution. (Ch. XI).

(71) Many trustees, archakas and pujaris have insisted that the quantity of grain, milk, ghee, oil, incense and many other articles required for worship in the temple must not be deviated from, notwithstanding the changed circumstances and enhanced prices of the present day. The judgment of the Supreme Court in the Dargah Committee, Ajmer vs. Syed Hussain Ali (A.I.R. 1961 S.C. 1402) inter alia with regard to the question of what would constitute an essential or integral part of religion or as essential religious practices may be construed as indicating that the exact quantity

of commodities required for worship should not be regarded as matter of fundamental religion but as a matter of religious practice or observance which can be modified to suit altered circumstances. It does not appear that the articles in the Constitution relating to non-interference with religion can and should be so applied as to stereotype quantities and values which may change from time to time. If, however, for any reason it is considered necessary to amend the Constitution to make the above position clear, this should be done. (Ch. XI).

(71 A) It is absolutely essential that every religious institution should prepare and submit detailed budget estimates of income and expenditure and also maintain accounts in prescribed forms and that these accounts should be audited carefully the auditor not necessarily confining himself to a mere formal scrutiny of vouchers placed before him. The inclusion of such provisions is necessary in any legislation which is sought to be introduced or passed with reference to religious endowments.

(72) It is desirable that provisions of the Religious Trusts Bill, 1960 should be made applicable to all communities like Muslims Christians, Parsis, Jews, Sikhs, etc., and clause 34 thereof omitted. (Ch. XII).

(73) In sub-clause (1) of clause 11 of the above Bill, in the proviso, for the words 'five thousand' substitute the words 'one thousand. (Ch. XII).

(74) In regard to the proviso to sub-clause (3) of clause 12 of the Bill, the majority of the members are of the view that in the case of any trust having an annual income of less than ten thousand rupees, the trustee may appoint a part-time or full time accountant after consulting the Commission. (Ch. XII).

(75) With regard to clause 17 of the Bill we are of the opinion that the provisions of sections 13 and 14 of the U.K. Charities Act, 1960 with suitable modifications, may be incorporated (Ch. XII).

(76) Clause 20 in the Bill, is not necessary in view of our recommendations contained in the Chapter relating to management and administration (Ch. XII)..

(77) Lands held by religious institutions to the extent they are under the direct management of such institutions may be kept out of the purview of the land ceiling provisions so that the institutions may be able to utilize the income from the lands for their purpose. (Ch. XIII).

(78) So far as lands which are under the cultivation of tenants are concerned, it would be difficult and invidious to get them exempted from the normal provisions of the tenancy legislation applicable to lands owned by others. Where such lands are settled with tenants, institutions concerned should be given a perpetual annuity equal to the average annual income from these lands for, say, six years preceding the date of taking over of such lands. While fixing the annuity due weight should also be given to the increase in the market prices of the lands.

(79) In addition to our other recommendations for the amendment of the Constitution, the Constitution may also be amended to elucidate the following points:—

- (a) That temples, mutts and other institutions to which the public resort as of right and/or by tradition or custom for the purpose of worship or religious training or discharging vows and/or institutions that accept gifts donations and offerings from the members of the public without the right to refuse such offerings should be treated as public trusts in the sense that the public or section thereof are interested in and have the right to enforce their proper administration and management. The special position of the Matadhipati as different from a bare trustee has already been dealt with.
- (b) The fact that the management of the temple or the mutt is in the hands of persons or groups historically connected with the foundation of the institution or in the hands of persons who claim to have acquired proprietary or other vested interests in the image or the temple associated with an image can make no difference with regard to the essential character of the institution.
- (c) All mutts whether managed by celibate or non-celibate persons, having been originally founded for the purpose

of training and gathering together a band of persons commonly devoted to the study, understanding or propagation of particular doctrines, dogmas, rituals, practices or ideas and being primarily charged with the duty of instruction and propagation of particular aspects of religious belief can never be regarded as private institutions although the head of institution or the matadhipathi may on account of personal or traditional holiness or learning or possession of extraordinary gifts (e.g. of healing and so forth) attract a number of disciples and followers who are willing to recognize the personal status of the person by gifts and offerings. In these cases also these gifts and offerings are made to the personage concerned by virtue of his office in addition to his personal attributes. Such gifts and offerings can never be private property in the ordinary sense of the term as stated above although a portion of the income or accumulation of the mutt properties may be utilized for the maintenance and proper dignity and traditional status of the head of the mutt and the maintenance not only of the matadhipathi but of his followers, sishyas, and his establishment and customary travels and the functions and ceremonies associated by custom and usage with the traditions of the mutt. (Ch.XIV.)

(80) The Bharat Sadhu Samaj may become, if properly organised, regulated and disciplined, an instrument for carrying out the task of religious and ethical instruction of the masses and especially of the youth of the country and for the dispensing of relief to the poor, to the aged and to the diseased. (Ch. XV-A).

(81) We feel that for the achievements of the objectives of the Samaj, that organization requires more thorough consolidation and carefully designed arrangements about preliminary screening and training of the sadhus engaged in the tasks envisaged by the Samaj and also about the scrutiny of the activities of its units. (Ch. XV-A).

(82) We have come to the conclusion that while there is a case for the training of sadhu missionaries in the larger interests of the public in general and Hindus in particular, it is absolutely essential that the persons selected for such training should be thoroughly

screened and the training confined only to undoubtedly qualified persons fit in all respects for the task. In our view such missionary activity, if at all it is to be effective and supplemental to the official and non-official efforts in welding together centrifugal elements within the Hindu fold and achieving the wider perspective of emotional integration of communities with varying creeds, beliefs and religions inhabiting our country, should eschew all activities and utterances tending to create or widen any schism between the various religions followed in India or between the various sects or sub-sects among Hindu or between religions which are in fraternity with the Hindu religion like Jainism, Buddhism and Sikhism (Ch. XV-A).

Shri Badrinath Temple:

(83) Dr. Sampurnand has suggested that some of the palatial buildings owned by the Badrinath Temple Committee at Dehradun, Lucknow, Calcutta, Bombay and at other places may be disposed of and the money utilized in constructing shelters for pilgrims where they are badly needed. We feel that this suggestion is valuable and should be carefully considered by the authorities concerned. (Ch. XV-B).

(84) The Temple Committee should build its own dharmasalas, rest houses, etc., at Badrinath and also at a few other convenient places en route Badrinath. Donations received in this behalf should of course be welcome and given due publicity and prominence in other suitable ways. The Committee should provide for a better equipped hospital with more beds. (Ch. XV-B).

(85) The canteen run by the Committee at Joshi Mutt should be expanded and a few more canteens opened there to meet the needs of a large number of pilgrims. The Committee should also run a canteen at Badrinath and at least one on the route from Joshi Mutt to Badrinath. (Ch. XV-B).

(86) The sanitary arrangements en route and at Badrinath, are imperfect, Speedy steps should be taken to improve these amenities. (Ch. XV-B).

(87) The work and programme of the Kali Kamliwala Trust may be scrutinised and if necessary supplemented so as to make for the more adequate convenience of the pilgrims (Ch. XV-B).

Shri Kedarnath Temple:

(88) The Temple Committee should undertake the construction of rest houses equipped with flush latrines for the benefit of pilgrims. There are many water-falls in the place and it should not be difficult to provide proper sanitary arrangements. (Ch.XV-B)

(89) The Committee should run a canteen to provide wholesome food to pilgrims on moderate charges. They should also run a well-equipped hospital with at least 50 beds during the pilgrim season. (Ch. XV-B).

(90) The Committee may have its own dandies and ponies to bring the pilgrims to Kedar. It may engage wholetime coolies for the purpose and pilgrims can be asked to pay coolie charges at the scheduled rates to the Committee itself. (Ch. XV-B).

(90-A) In the matter of transport the example of Tirupati may be usefully followed.

(91) The Committee should publish a proper and authentic guide book for the benefit of the public. (Ch. XV-B).

(92) Glaciers are approaching the Kedar temple and the detritus is approaching very close to the temple. The State Government should have a geological survey undertaken and take other timely preventive measures. (Ch. XV-B).

Temple of Srinathji, Nathdwara:

(93) A careful assessment of the essential expenditure enjoined by the Pushtimarga doctrine should be made and ways and means found to effect economies in the expenditure now being incurred which, in our opinion, is certainly capable of reduction. The savings thus effected may be utilised for the propagation of the tenets of the Pushtimarga sampradaya, the giving of scholarships to students and others studying those tenets and the provisions of necessary amenities to the very large number of pilgrims visiting the holy shrine of Srinathji. (Ch. XV-B).

Tirupati Temple:

(94) Scrupulous care should be exercised to ensure that the ever expanding activities of the temple which undoubtedly enhance

the temple's popularity and income should not leave any right or wrong impression in the mind of the devotees that the temple is being run with a commercial slant or with a view to profit. A part of the jewellery accumulated with the temple valuing over a crore of rupees, which is decided as not very essential to be preserved for decorating the deity according to usage and tradition may be disposed of and money invested in a productive form. Also some check should be exercised on new jewellery being made at huge cost only to replace the old kundalams, kiritams, bracelets, mekhalas, etc., with a view to finding a scope for utilization of the large surpluses which now result. (Vh. XV-B).

(95) Care should be taken that in the educational institutions conducted and financed wholly or subsidised by the temple authorities, a religious and spiritual outlook and bias are maintained in curriculum and by means of adequate scholarships, fellowships, lectureships, etc., tenable by students in those or outside institutions and devoted to the furtherance of Hindu ideals of life and religion. (Ch. XV-B).

Sri Jagannath Temple, Puri:

(96) It is absolutely essential that well designed amenities for pilgrims and shelters and dharmasalas for them should come into existence and that pilgrims should not be dependant upon the pandas whose quarters alone are now mainly available for them. (Ch. XV-B).

(97) There should be a larger number of institutions in this holy place for the imparting of religious instructions to the vast numbers of people congregating here. There should also be provision for regular religious discourses and the recitation of the scriptures and Puranas in and outside the temple. (Ch. XV-B).

(98) The archakas or pujaris in the temple should be men of learning and piety and there should be institutions in and around Puri to train them for their work. They should be paid adequately so that their income does not accrue through a process of impunity or extortion. (Ch. XV-B).

Sri Viswanath Temple and Other Temples in Varanasi:

(99) Reforms on a comprehensive basis have to be carried out so that proper facilities may be given to the pilgrims by way of accommodation and religious enlightenment, the temple and its environment are conducive to peaceful worship and meditation and also proper atmosphere is preserved and maintained by learned and reverent officiating priests. (Ch. XV-B).

(100) The services of the Benaras Hindu University and the Sanskrit University and their staff can be made easily available to produce an authentic atmosphere of piety, reverence and learning, in the conduct of the temple's secular and religious affairs. (Ch. XV-B).

Hardwar:

(101) The temple of Gangeshwar and the Hari-ke-Charan (now called Hari-ki-Pauri) although resorted to by thousands of people annually have no proper arrangements in the matter of sanitation. Thousands of pilgrims resort to Hardwar. Greater attention should also be paid to their physical and religious needs. (Ch. XV-B).

(102) Though this is a place of great religious significance, the temples here are very imperfectly maintained. There are no shelters provided for pilgrims. The extortions of the pandas, most of whom are ignorant and rapacious, are proverbial and no fixed rates have been provided for the religious observances such as 'tarpan' and 'pindapradanas.' The state of another holy place here namely Vat Ariksha and Vishnupad is scandalous. There is an open drain on the way to Vat Vriksha and dirt all round. The priest allegedly incharge during our visit did not even know the name and significance of the images at the foot of the trees. The authorities concerned should undertake immediate steps to remedy the above state of affairs. (Ch. XV-B).

Ujjain:

(103) Though the temple of Mahakala in Ujjain is kept in a fairly clean condition no steps have been taken to maintain the once celebrated literary and religious background of the place. Near

Ujjain is also the reputed Asram of Sandipani under whom Sri Krishna and Balarama are reported to have studied. A great deal has to be done to keep alive the old memories clustering round the place and to impart to it the right atmosphere. (Ch. XV-B).

(104) We cannot persuade ourselves to agree with the recommendation of the Sanskrit Commission that the diversion of surplus funds of religious institutions to secular charitable purposes should be absolutely prohibited by legislation. We have already expressed our views on this matter. (Ch. XV-B).

(105) We agree with the recommendation of the Sanskrit Commission that so long as it is possible to utilize the funds earmarked for Sanskrit studies for the purpose of such studies, such funds should not be diverted to other charitable purposes. (Ch. XV-C).

(106) The Archaeological Department should extend its activity in the field of excavation work in appropriate important religious centres. (Ch. XV-D).

(107) The Archaeological Department may take charge of the archaeologically significant temples and at the same time allow worship to be conducted with such minimum precautions as they consider necessary to preserve the archaeological aspects of the temple. (Ch. XV-D).

(108) Ancient and historic Hindu temples and shrines may be treated with the same amount of meticulous attention to their repairs and structural and other requirements as is now in a very praise-worthy manner bestowed upon Juma Masjid, Taj, Sanchi, Bodhi Gaya and other places. (Ch. XV-D).

(109) A common good fund should be constituted with the aid of the compulsory contribution of a certain percentage of incomes of temples with a specified minimum income on the lines provided for in the Madras H.R.&C.E. Act, 1959 and money utilized on a planned basis for repair and renovation work pertaining to poorer temples with small or no income or other resources and which are falling into ruin. This pooling of resources may be either for the whole State or region (s) in the State or for a group of temples within the fold of a particular sampradaya as may be found expedient. (Ch. XV-B).

(110) The Commissioners of Endowments and other heads of Departments in charge of endowments in the States should at periodical intervals meet and exchange their ideas and experiences. (Ch. XV-F).

(111) Some of the institutions like Tirupati and Srisailem in Andhra Pradesh and Madurai, Palani and Tiruchandur in Madras are examples of fairly well managed institutions. Representatives of the endowments departments from other States may usefully visit such institutions and study their working on the spot. (Ch. XV).

(112) Government may consider the question of granting exemptions from income-tax in respect of funds donated to religious institutions as many such institutions are greatly in need of funds to carry out the schemes we have adumbrated. (Ch. XV-F).

(113) Each State in the appropriate department should compile and publish a directory of temples and other Hindu religious institutions in the State. A guide book in English, Hindi and the regional language concerned containing information helpful to pilgrims with details as to amenities for lodging and board available at the temples and religious places concerned, should also be prepared and made available for sale at a nominal price at all important places and religious centres in the country. (Ch. XV-F).

(114) It should be the duty of the Commissioners of Endowments as well as the Tribunal envisaged in the Report to see that the benefit and advantage of spiritual and cultural instruction and enlightenment should be at the disposal and be availed of by Harijans and all other backward communities and especially students belonging to those communities. All opportunities should be afforded to them to obtain a sound knowledge of Hindu ideals, doctrines, ethics and philosophy. It may be mentioned that, though statutorily all temples are thrown open to all Hindu communities, yet in practice there are undefined but real impediments for their visiting and worshipping in the temple and taking advantage of the religious observances. Attempt should be made to remove such impediments. (Ch. XV-F).

